A GUIDE TO HINDUSTÁNÍ.

RANKING.

FOURTH EDITION.





A GUIDE

TO

HINDUSTANI.

First Edition ... *1889*
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A

GUIDE TO HINDUSTANI

IN PERSIAN AND ROMAN CHARACTER

SPECIALLY DESIGNED FOR

THE USE OF

OFFICERS AND MEN SERVING IN INDIA,

INCLUDING COLLOQUIAL PHRASES
A COLLECTION OF ARZIS, WITH TRANSLITERATION
AND ENGLISH TRANSLATIONS.

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PREFACE TO FOURTH EDITION.

The present Edition has been carefully revised and some additions made to the text and notes.

The system of transliteration finally adopted by the Asiatic Society of Bengal has been substituted for that given in the last edition.

I am glad to know that the book has been helpful to students of Urdu.

G. R.

CALCUTTA:
March, 1897.

PREFACE TO THIRD EDITION.

In this Edition I have endeavoured to increase the utility of the book by the addition of much that I had omitted for the sake of brevity in former editions, and it is hoped that the book will now offer far greater facilities for acquiring a knowledge of Urdu than have hitherto been available within the compass of a single volume.

G. R.

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A GUIDE TO HINDUSTANI.

PART I.

A CONCISE GRAMMAR OF URDU.

The Hindustani alphabet is the Arabic alphabet with modifications, including as it does certain letters to represent sounds which do not occur in Hindi words, while on the other hand certain letters are exclusively confined to words of Hindi origin.

This composite character of the alphabet is a necessity of the language, composed as it is of three vocabularies—Sanskrit, Arabic and Persian.

Urdu is written in the Persian character, from right to left, while the Nāgri (or *Hindī* character) is written from left to right.

The following table gives the letters in the Persian character; it should be remembered that the dots are the essential part of the letters—many letters being exactly similar in form, and indistinguishable except by their dots—as will be seen from a glance at the subjoined alphabet.

Alphabet in the Persian Character.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial
alif	ا	ā	ـا	ـا	ا
be	ب	b	ـب	ـبـ	بـ
pe	پ	p	ـپ	ـپـ	پـ
te	ت	t	ـت	ـتـ	تـ
ṭe	ٹ	ṭ	ـٹ	ـٹـ	ٹـ
se	ث	s̤	ـث	ـثـ	ثـ
jím	ج	j	ـج	ـجـ	جـ
che	چ	ch*	ـچ	ـچـ	چـ
ḥe	ح	ḥ	ـح	ـحـ	حـ
khe	خ	kh	ـخ	ـخـ	خـ
dál	د	d	ـد	ـد	د
ḍál	ڈ	ḍ	ـڈ	ـڈ	ڈ
zál	ذ	z̤	ـذ	ـذ	ذ
re	ر	r	ـر	ـر	ر
ṛe	ڑ	ṛ	ـڑ	ـڑ	ڑ
ze	ز	z	ـز	ـز	ز
zhe	ژ	zh	ـژ	ـژ	ژ

* See page 4.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial.
sín	س	s	ـس	ـسـ	سـ
shín	ش	sh	ـش	ـشـ	شـ
ṣád	ص	ṣ	ـص	ـصـ	صـ
ẓád	ض	ẓ	ـض	ـضـ	ضـ
ṭoë	ط	ṭ	ـط	ـطـ	طـ
z̤oë	ظ	z̤	ـظ	ـظـ	ظـ
‘ain	ع	‘	ـع	ـعـ	عـ
ghain	غ	gh	ـغ	ـغـ	غـ
fe	ف	f	ـف	ـفـ	فـ
qáf	ق	q	ـق	ـقـ	قـ
káf	ک	k	ـک	ـکـ	کـ
gáf	گ	g (*as in gate*)	ـگ	ـگـ	گـ
lám	ل	l	ـل	ـلـ	لـ
mím	م	m	ـم	ـمـ	مـ
nún	ن	n	ـن	ـنـ	نـ
hamza	ء	’, or -*	ء	ـئـ	ئـ
wao	و	o *or* w	ـو	ـو	و
he	ه	h	ـه	ـهـ	هـ
ye	ي	e *or* y	ـي	ـيـ	يـ

* See page 10.

The foregoing Table gives in the third column the English letters by which in transliteration the several letters of the Urdu Alphabet is to be represented.

These forms are with one exception (ch = چ) those agreed upon by the Asiatic Society of Bengal and used in all publications of that Society: There چ is represented by "c" in deference to Continental usage, but as the object of transliteration is to represent sound, "ch" seems the proper form for use in English.

As a necessary consequence of the connection of letters in writing, only the essential part of the letter is written, that is to say, the general form of the letter is indicated, and is distinguished from its fellows by the dots. The letters may be thus divided into classes. Certain of the letters are never joined to the letter following them. These letters are:

ا د ڈ ذ ر ڑ ز ژ و

It is evident that any attempt to join these letters to the left would render them unrecognizable.

Note.—In manuscripts this rule is not always observed, and it should be remembered, that *dál* and *re* are not infrequently found in manuscripts joined to the letter following.

Vowels.

The vowels in Urdu are either short vowels or long vowels. The former are represented by certain marks placed above or below the consonants with which they are pronounced, while the latter are written by means of the letters ا *Alif* و *wao* or ی *ye*, with one or other of the marks used to represent the short vowel sounds, which are as follows:—

The short *u* sound of the English language (as in the word

"butter") is represented in Urdu by a short diagonal stroke from right to left, and from above downwards, written above the consonant with which it is to be pronounced, and called *fatha*.

For example.—The syllable "sun" is written in Urdu letters thus سَن *san*, and has the meaning of *hemp*.

The short *i* sound is represented in Urdu by a short diagonal stroke similar to the above, but written *below* the consonant with which it is to be pronounced, and called *kasra*.

For example.—The syllable "Dikk" is written in Urdu thus, دِقّ *diqq*, and has the meaning of *trouble, annoyance*.

The *u* sound which in English is heard in the words bull, pull, full, is represented in Urdu by a short diagonal stroke with a loop at its upper end, written *above* the letter with which it is pronounced, and called *zamma*.

For example.—The syllable "pull" is written in Urdu, thus پُل *pul*, and has the meaning of "*a bridge.*"

The long vowels are as follows :—

The long *a* sound is represented in Urdu by the letter Alif. At the commencement of a word, this Alif has a second Alif written horizontally over it, while in the middle of a word, the Alif is simply accompanied by the vowel mark *fatha*, written or understood.

For example.—The word "ardour" is represented in Urdu letters, thus آدَر – *ādar*, and has the meaning of *respect* or *honour*.

The word "farm" is represented in Urdu letters, thus فام *fām*, which word means *having-the-colour-of*.

The long *ū* sound is represented in Urdu by the letter *wao* و together with the vowel mark called "*zamma*."

For example.—The sound "boot" is written in Urdu thus, بُوت *būt*, and is a word meaning *strength, power.*

The long ī sound is represented in Urdu by the letter Ye ی together with the vowel mark "*kasra.*"

For example.—The sound "beer" is written in Urdu thus, بِیر *bīr*, and is a word meaning "*a hero*" "*warrior.*"

These sounds are called معروف *ma'rūf* or "known."

The sound *o*, as in the English word *rope* is represented by the letter و *wao* without any vowel mark.

For example.—The syllable "rope" is written in Urdu thus, روپ *rop* and means *a stalk of grass or corn.*

The *a* sound, represented by the English words *fate*, *mate*, &c., is represented in Urdu by the letter ی *ye*, without any vowel mark.

For example.—The syllable "pate" is written in Urdu thus, پیٹ *peṭ* and means "*stomach,*" "*belly.*"

These two latter sounds are called مجہول *majhūl*, or "unknown."

Diphthongs.—The above are the simple short and long vowel sounds; there remain certain diphthongs which are as follows:—

The sound *ai*, as in the English word "aisle," is represented in Urdu by the letter ی combined with the vowel "fatha," thus the word "aisle" would be written in Urdu letters اَیل *ail.*

The word for a bullock is بَیل = *bail* pronounced to rhyme with *aisle* as above.

The sound *ow*, as in the English word "cow," is represented in Urdu by the letter و *wáo*, with *Fatha.*

For example.—The word "now" would be in Urdu letters نو *nau* and is a Persian word meaning "*new.*"

The above give all the sounds of the vowels and diphthongs. The following words are given as further examples, and as an exercise in reading.

مَطلَب - مِنشار - لُوٹنا - کھیوَٹ - پَیٹھنا - پَنگُو - پَنکھا

Pankhā - Pangū - Paiṭhnā - Khewaṭ - Lūṭnā - Minshār - Maṭlab.
Fan - Cripple - To enter - A rower - To rob - A saw - Object.

روپنا - رونا - رَولا - بَیٹھنا - سینا - سینا - کُنجي

Kunjī - Sīnā - Senā - Baiṭhnā - Raulā - Ronā - Ropnā.
A key - To sew - Army - To sit - Noise - To weep - To plant.

PRONUNCIATION OF CONSONANTS.

It is necessary to say a few words upon the pronunciation of certain letters which are not represented in their transliteration by exactly equivalent English letters. These are

ق غ ع ط ض ص ش ژ ڈ ذ خ چ ث ٹ ت

To take these in order.

ت This letter is softer in pronunciation than our English "t" and has a sound somewhat more nearly approaching to "th." Practice will alone suffice for its due pronunciation.

ٹ This letter (which may be also written ٹ, *e.g.*, in manuscripts), answers more nearly to our English "t."

ث This letter only occurs in words of Arabic origin, and has a sound exactly answering to the English "s" pronounced with a "lisp." In Hindūstānī however this

accurate distinction is very rarely made, and the letter is pronounced as "s" Thus باعث *bā'is̤*.

چ This letter has the sound of "ch" in "chin" or "cheese."

خ This letter has no exact equivalent in English.
The "ch" of the Scottish "*loch*," represents it exactly.
Also the "ch" of German, as in the words "*durch*" "*nicht*" very closely approaches the sound.

ڈ The soft *dál* د bears the same relation to "d" and "dh" that the soft ت does to "t" and "th."

ڈ This letter may also be written ڐ, and its sound is that of an English "d" before another consonant, as in "mad man," *i.e.*, more accentuated than when preceding a vowel.

ذ This letter is pronounced in Urdu as the English "z," though its true Arabic value is between "z" and "dh."

ژ This letter is of very infrequent occurrence, and is only found in Persian words. Its sound has no English letter answering to it, though the "z," as pronounced in the word "azure," approaches very near it. The French "j" in the words "jour"-"joli" is exactly equivalent to it, this last word might be written ژولی.

ش This letter is equivalent to our English "sh," for example, شاباش = s͟hābās͟h = Bravo.

ص For ordinary purposes it is sufficient, if this letter be pronounced as "s." But in the mouth of a native it has a trace of the "w" sound, as in our word "suavity." Its pronunciation is facilitated by approximating the inner surface of the cheeks to the side teeth, and slightly protruding the lips while pronouncing the "s" sound,

the sides of the tongue falling against the inner surface of the teeth.

ض This is even more difficult to pronounce accurately than the foregoing letter, but if the "z" sound be aimed at with cheeks and tongue in the abovementioned position, a very close approximation to the proper pronunciation will result.

ط In pronuncing this "t" sound, the rule given for ص should also be followed.

ع Is strongly guttural, but is usually pronounced like Alif-hamzá at the commencement of a word, and like an abbreviated Alif in the middle of a word. At the end of a word it has a faint "e" sound, but is practically unheard.

In words beginning with ع the tongue must be depressed and the throat well open, the sound emitted will then be fairly representative.

غ The pronunciation of this letter is a matter of considerable difficulty. It is a back-guttural, and there is no sound in English corresponding with it. It bears the same relationship to the "g" sound that خ does to the "k" sound.

Thus—if in the word "loch" we substitute "g" for the "k" sound and pronounce the word thus formed in accordance with the substituted letter, we shall get an approximation to the sound of غ, *e.g.*, تغمه *taghma*, medal.

ق This letter has a sound very like the "q" in "quoit." It is enunciated by uttering a "k" sound with the cheeks applied to the sides of the teeth and the lips slightly protruded, *e.g.*, قابل *qābil*, able. قاعده *qā'ida*, a rule.

Platts' Hindustani Grammar gives a good example by saying it closely resembles the sound uttered by a crow in its "caw."

The letter ر (r) is generally so carelessly pronounced in English that great care must be taken to pronounce this letter fully in Hindustani; even with a slight "roll."

The letters و and ی have a double value, either as consonants or vowels, as the case may be.

If followed by a vowel sound they are consonants, as in the words واجب *wājib* and یونان *yūnān*.

If followed by a consonant they are vowels, as in the words مَوكب *maukib*, میزان *mīzān*.

ALIF HAMZA.—Alif, at the commencement of a word has no sound value, but is merely a graphic sign, a prop for the *hamza* ء which is pronounced. It has therefore only an exponential value, and the sound will differ according as the hamza ء is to be pronounced with one or other of the three vowels before mentioned.

Thus أَ = *a* إِ = *i* أُ = *u*

Hamza is, as will be seen from its form, simply an abbreviated ع.

Hamza when unaccompanied by ا is merely a breathing as in the words طاءوس *ṭá-ús* a peacock, where it is necessary to separate the two vowel sounds *ā* and *ū*. In this position it is to be represented in transliteration by a hyphen, as above shewn. At the beginning of words it is represented in

transliteration simply by the vowel which it represents in sound, that is by a, i, or u (*see* pages 20-21).

Alif, with a horizontal Alif written above it at the beginning of a word, forms the long syllable ā. *E. g.*, آسمان *āsmān*, the sky. The Alif written above is called *madda*, or prolongation, and the two together are called *Alif mamdūda*, the prolonged Alif.

Care should be taken in pronouncing this long Alif to avoid a too common European vulgarism by which the sound ā is perverted to *aw*: Thus the word ڈاک meaning "post" is to be pronounced *Dāk* not *Dawk*: thus ڈاک آیا ھی = *ḍāk āyā hai.* When two *wáos* occur together the first is pronounced almost like a "v" thus قوّوت power, is pronounced *quv-wat*; اوول first, is pronounced *av-wal*.

Orthographical Signs.

Tashdīd.—When any letter is required to be doubled the sign ّ is written above it. This sign is called تشدید *tashdīd*, or strengthening, and represents the letter ش.

For example, in the words:—

مُشَرَّف *musharraf*, honoured, exalted.

تَکَلُّم *takallum*, conversation.

مُرَبِّي *murabbī*, a teacher, tutor.

Tanwín.—When a vowel mark *Fatha*, *Kasra* or *Zamma* is required to be doubled it is written double and then acquires an additional sound of "n." Thus, ً *an* ٍ *in* ٌ *un*.

For this reason it is called تنوین *tanwín*, "giving the sound of *n*." In Urdu the *Fatha* is the only vowel mark that undergoes this change: as for example—

فوراً *fauran*, at once. اتّفاقاً *ittifāqan*, by chance.

But in phrases of Arabic which will be met with in reading, both *Tanwín zamma* and *Tanwín kasra* will also be found to occur.

Jazm.—When it is intended that any consonant is to be silent, that is to say, not accompanied by any vowel sound, this fact must be signified in writing by inserting a mark called جزْم *jazm*, or سُکُون *sukūn* above the consonant.

This sign is either a small circle °, or an incomplete circular mark ٥ placed above the quiescent consonant.

Example.—بولْنا *bolnā*, to speak.

Here, if it were not for the "*jazm*," we might read this word as *bolanā*, as unless there is some indication to the contrary the vowel mark *fatha* is to be understood in all syllables.

A consonant thus made quiescent is called ساکِن *sākin*, *i.e.*, resting; while a consonant pronounced with a vowel is called مُتَحَرِّك *mutaḥarrik*, moving.

There is another mark called وَصلہ *waslah* which is used only in phrases from the Arabic. It has this form ٱ and is placed over the initial *Alif* of a word in construction with another, to shew that the *Alif* is elided in pronunciation: Thus عبدُ ٱللّٰه, '*Abdu'llah*, not '*Abdu Allah*, which is the full value of the letters.

Numerals.

Every letter in the alphabet has a special numerical value attached to it, but the following figures are those which are ordinarily used to denote the date, year, page of a book, &c., &c. : they are as follows :—

١	٢	٣	۴	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0

they are compounded in exactly the same way as our numerals ; *e.g.*, ١٠ = 10, ١٨٧٧ = 1877.

Hindi Numerals.

1	2	3	4	5	6	7	8	9	10
१	२	३	४	५	६	७	८	९	१०

The figures are compounded just as in English.
Thus 1891 = १८९१.

The Abjad.

The values of the letters are shewn in the following line :—

ابجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ

Where the first ten letters represent the numerals from 1 to 10 the eleventh letter represents 20, the twelfth 30 and so on up to 100, the next after 100 is 200 and so on up to 1,000.

Thus ابجد *abjad* = 1 + 2 + 3 + 4 = 10 and so on.

These values are assigned to the letters for the purpose of enabling dates to be expressed in words, forming Chronograms. *For example:* The date of the death of the author of the Urdú-i-Mu'alla in 1285 Hijrí, is thus expressed :

To-day his speech is ended اج اونكا سخن تمام هوا

The sum of these letters will be found to give the date 1285.

Alphabet in the Hindi Character.

In writing Hindī the Nāgri or Devanāgri character is employed.

It is written from left to right.

The following gives the forms of the letters with their equivalent sounds in the Roman character.

The written character will be found to differ from the printed forms far less than in Urdu. Examples of it will be found at the end of MSS. exercises—

Vowels.

Character.	Sound.	Note.
अ	a (short)	Medial form ा
आ	ā (long)	
इ	i (short)	,, ,, ि
ई	ī (long)	,, ,, ी
उ	u	,, ,, ु
ऊ	ū	,, ,, ू
ए	e	,, ,, े above the letter.
ऐ	ai	,, ,, ै above the letter.
ओ	o	,, ,, ो
औ	au	,, ,, ौ
अं anusvára	u nasal	,, ,, ं above the letter.
अः visarga		,, ,, ः

Consonants.

Character.	Sound.	Character.	Sound.
क	k	द	d *soft*
ख	kh	ध	dh *soft*
ग	g	प	p
घ	gh	फ	ph
ङ	ng	ब	b
च	ch	भ	bh
छ	chh	म	m
ज	j	य	y
झ or ञ	jh	र	r *soft*
ट	t *hard*	ल	l
ठ	th *hard*	व	w
ड	d *hard*	श initial form	Sh
ढ	dh *hard*	ष medial form	Sh
ण or न	n	स	s
त	t *soft*	ह	h
थ	th *soft*		

Double letters in most common use.

Character.	Sound.	Example.	
क्ष	Ksh	परिक्षित	Parikshit
ज्ञ	gy	आज्ञा	Agyá
त्र	tr	पुत्र	Putr
त्त	tt	उत्तर	Uttar
द्ध	ddh	बुद्ध	Buddh
ऋ (initial form)	ri	ऋतु	Ritu
ृ medial form	ri	भृङ्गी	Bhringí
श्र	Shr	श्री	Shrí
भृ	bhr	भृङ्गी	Bhringí
ङ्ग	ng	मङ्गल	Mangal
हु	hú	हुआ	húá
द्व	dw	द्वीप	dwíp
ध्य	dhy	बध्य	badhya
द्य	dy	विद्या	vidiyá

The Article.

There is no regular article in Hindustani, the noun when standing alone being either definite or indefinite according to the context. The numeral adjective ایک "*ek*" = "one" is frequently used in the place of our indefinite article "a" or "an:" while the demonstrative pronoun وہ "*woh*" supplies the place of the definite article "the."

Accidence.

Some of the words composing a sentence are subject to certain changes or modifications according as the writer or speaker wishes to convey different ideas as to circumstances of person, gender, number, time and place.

Thus the crude form of the following words:

مین I - دیکھنا to see - لڑکا boy -

conveys no definite idea, but when thus modified

مین نے تین لڑکون کو دیکھا

Maiṇ ne tin laṛkoṇ ko dekhā—an idea is complete, *viz.*, I saw three boys.

The Accidental circumstances affecting words are expressed by the various changes included in the term "Accidence."

The vowels used to express these accidental circumstances in nouns, are as follow:—

ا *ā* denotes a masculine singular in the subjective case.

ي *ī* denotes a feminine singular in the subjective case.

ے *e* denotes a masculine plural.

یان *īyāṇ* or ین *eṇ* denote a feminine plural.

Thus if a Hindī noun ends in *ā*, we know it is masculine—

Example :—کتّا کاٹتا ہی *Kuttā kāṭtā hai*—The dog bites.

If a Hindī noun ends in ي *ī*, we know it is feminine.

Example :—لڑکي کہيلتي ہی *Laṛkī kheltī hai*—The girl plays.

The masculine plural ends in ے *e* short.

Example :—چہوٹے گہوڑے *Chhoṭe ghoṛe*—Small horses.

The feminine plural ends in يان *īyāṇ* when the singular ends in ی *ī*.

Example :—لڑکيان تہين *Laṛkīyāṇ thīṇ*—The girls were.

But if the singular of a feminine noun ends in a consonant or ا *alif*, or و *wao* the plural subjective will end in ين *eṇ*.

E.g., کتاب *kitāb*, book, کتابين *kitābeṇ*, books.

بلا *balā*, calamity, بلائين *balā-eṇ*, calamities.

ناو *nāo*, a boat, ناوين *nāweṇ*, boats.

N.B.—From the above examples we see that the verbs are similarly inflected, with the exception that the termination يان *īyāṇ* has become obsolete in Urdu in the feminine plural of verbs, and is contracted to ين *īṇ*. It is still persistent in Punjābī.

The formative* cases of nouns both masculine and feminine alike, in the plural add the postpositions to the root form with the affix ون *oṇ*, thus مردون کا *mardoṇ ká*, of men, لڑکيون کو *laṛkīyoṇ ko*, to girls, عورتون کي *'auratoṇ kí*, of women, چڑياؤن کے *chiṛiyáoṇ ke*, of birds.

* See page 30.

GENDER OF URDU NOUNS.

The gender of nouns in Urdu is a matter of some difficulty to the student, and it is most important to acquire a thorough mastery of the rules which govern the gender of nouns. Nouns are masculine or feminine *by form*, the termination being in most cases, the indication of the gender.

A. *The following are Masculine terminations :—*

(*a*) Hindī nouns ending in *long ā*.

as آٹا *āṭā* flour.

The *exceptions* to this are few, being chiefly nouns implying an abstract quality, as کِرپا *kirpā*, kindness, कृपा or किरपा.

(*b*) Nouns ending in و *ū* and او *āo*.

The *exceptions* are—

بالُو *bālū*, sand, دارُو *dārū*, liquor, medicine.

تَرازُو *tarāzū*, a pair of scales, روھُو *rohū*, a kind of fish.

ابرُو *abrū*, eyebrow, آبرُو *ābrū*, honour, آرزُو *ārzū*, wish.

ھَجو *hajw*, satire, بُو *bū*, smell, خُو *khū*, habit.

جُو *jū*, a river, ناو *nāo*, a boat.

(*c*) Nouns ending in ﮦ (*h mute*).

Except: بَنَفشہ *banafsha*, a violet, صَرفہ *ṣarfa*, expenditure.

تَوبہ *tauba*, repentance, فاختہ *fakhta*, a dove.

دفعہ *daf'a*, time, لاشہ *lasha*, لوتھ *loth*, } a corpse.

N.B.—Arabic feminines in ه (for ة) must also be excepted, *e. g.*, والدہ *wālidah* mother (fem. of والد).

Such nouns are feminine *by signification.*

GENDER OF ARABIC NOUNS USED IN URDU.

The gender of nouns imported into Urdu from the Arabic does not conform to the gender of the noun in its own language.

Without going into the question of the formation of words in Arabic, it must be understood that a number of words will occur which will be seen to be similar in *form*, with a meaning which bears, in all cases, the same relation to the idea to be expressed; this idea differing with the different roots from which the words are derived.

For simplicity's sake the three letters ف, ع and ل are used to represent the 1st, 2nd and 3rd letters of the tri-literal root; these three letters are constant in all derivatives, changes being made in their meaning by the interpolation of other letters, which always occupy the same position for the same shade of meaning.

The following are some of these derived forms; we will first take those that are masculine when used in Urdu.

N.B.—The student is urged to carefully study the remarks on gender, as this is one of the chief difficulties in Urdu.

The following Arabic derivatives are masculine :—

اِفعال *-if'āl*—That is, words in which the root form فعل is augmented by an Alif between the second and third letters, and further augmented by having Alifhamza (*vide* page 3,) pronounced with the vowel *kasra*, prefixed to the first letter.

Exceptions : إِجلاس *ijlās*, a session.

إِكراه *ikrāh*, aversion. إِصلاح *iṣlāḥ*, correction.

إِلحاح *ilḥāḥ*, persistence. إِمداد *imdād*, assistance.

إِيراد *īrād*, citing.

تفعّل *taf'a'ul.*—Formed by prefixing ت and doubling the second letter of the tri-literal root.

Exceptions : توجّه *tawajjuh*, turning one's attention to.

توضّو *tawazzū*, performing one's ablutions.

توقّع *tawaqqu'*, hope.

تمنّا *tamannā*, desire—longing.

تسلّي *tasallī*, consoling.

ترقّي *taraqqī*, promotion.

تجلّي *tājallī*, brightness.

تفاعل *tafā'ul.*—Formed by prefixing ت and inserting Alif between the first and second letters of the root.

Except : تواضع *tawāzu'*, humility,

and all of this form which end in ي.

انفعال *infiʻāl.*—Formed by prefixing the syllable اِن *in*, and inserting Alif between the second and third letters, as إِنقطاع *Inqitā‘* being cut off. Words of this form all have a passive sense.

افتعال *iftiʻāl.*—Formed by prefixing Alif, and inserting ت between the first and second letters, and inserting Alif between the second and third letters of the root.

Exceptions:

إِحتياج *iḥtiyāj*, necessity.	إِطّلاع *iṯṯilā‘*, report.
إِحتياط *iḥtiyāṯ*, caution.	إِبتدا *ibtidā*, beginning.
إِصطلاح *iṣṯilāḥ*, usage.	إِلتفات *iltifāt*, attention.
إِلتماس *iltimās*, request.	إِنتها *intihā*, ending.

إِعتراض *i‘tirāẓ*, objection (this is also used as masculine.)

إِستفعال *istifʻāl.*—Formed by prefixing the syllable إِست *ist* and inserting Alif between the second and third letters of the root. Words of this form have the signification of *desiring* or *considering.*

Exceptions:

إِستمداد *istimdād*, asking for aid.	إِسترضا *istirẓā*, conciliating.
إِستكراه *istikrāh*, aversion.	إِستعداد *ist‘idād*, ability.
إِستدعا *istid‘ā*, request.	

مفعل *mafʻal.*—Prefixing the letter م *mīm*—vocalized with either *kasra* or *fatha* as the case may be.

In the former case the word is an instrumental noun, *e. g.*, مِسطر *misṯar*, a ruler (for ruling lines) مِقراض *miqrāẓ*

shears (for cutting) مفتاح *miftāḥ*, a key (for opening); in the latter it is a noun of place, *e.g.*, مجلس *majlis* place of sitting.

Exceptions:

مَجال *majāl*, power.

مَحفل *maḥfil*, an assembly.

مَجلس *majlis*, place of sitting—assembly.

مَسجِد *masjid*, place of worship—temple.

مَنزِل *manzil*, place of alighting—stage.

مَنخَر *mankhar*, place of breathing—nostril.

The above includes all the masculine forms with the most usual exceptions.

The following are the principal feminine terminations:—

(*a*) ا (Alif) Arabic nouns ending in *Alif*.

Examples: بقا *baqā*, duration.

بلا *balā*, evil, calamity.

N.B.—Exceptions to this rule are Arabic words of the form تَفاعُل *tafā'ul*, ending in آ, as تقاضا *taqāẓā*, dunning, which are masculine. (*See* page 21).

(*b*) يا Hindī diminutives such as چڑيا *chiṛiyā* a bird.

Except: پهيا *pahiyā*. a wheel.

(*c*) ت Arabic nouns ending in ت.

Except :

ثبوت *sabūt*, firmness. خلعت *khil'at*, a robe of honour.

شربت *sharbat*, a draught. یاقوت *yāqūt*, a ruby.

وقت *waqt*, time. تابوت *tābūt*, a bier.

(*d*) Nouns ending in هت *hat*, اهت *āhat*, اوت *āwat*, all of which are of Hindī origin, as گهبراهت *ghabrāhat*, consternation.

(*e*) ش Verbal nouns (Persian) as گردش *gardish*, revolution; روش *rawish*, manner, custom.

N.B.—بالش *bālish*, a pillow, is not a verbal noun and is masculine.

(*f*) ي Nouns ending in ي as: صراحي *surāhī*, a goblet.

Except : پاني *pānī*, water. گهي *ghī*, ghee.

جي *jī*, soul life. موتي *motī*, pearl.

دهي *dahī*, sour milk. هاتهي *hāthī*, elephant, and words which are obviously masculine such as آدمي *ādmī*, a man. سپاهي *sipāhī*, a soldier.

In addition to the above, it should be borne in mind that nearly all abstract nouns, formed by dropping the infinitive termination, are feminine. The *exceptions* to this rule are:—

نوچ	*noch*, scratching from	نوچنا	to scratch.
ناچ	*nāch*, dancing ,,	ناچنا	to dance.
رنگ	*rang*, colouring ,,	رنگنا	to colour.

کھیل	*khel*, playing	from	کھیلنا	to play.
نچوڑ	*nichoṛ*, squeezing	,,	نچوڑنا	to squeeze.
ڈھکیل	*ḍhakel*, shoving	,,	ڈھکیلنا	to shove.

all of which are masculine.

The following Arabic derivatives are feminine :—

تفعیل *taf'īl.*—Formed by prefixing ت and inserting ي between the second and third letters of the root. This form has always an active signification.

Except : تعویذ *ta'wīẕ*, an amulet (that which protects).

مفعال *mif'āl.*—Formed by prefixing م *mīm*, and inserting *Alif* between the second and third letters of the root, as :—

منقار *minqār*, a bird's beak.

مقراض *miqrāẓ*, a pair of scissors.

Except : منشار *minshār*, a saw.

مسمار *mismār*, a nail.

معیار *mi'yār*, a touchstone.

تفعال *taf'āl.*—Formed by prefixing ت and inserting *Alif*, as above, as :—

تکرار *takrār*, a quarrel.

تمثال *timṡāl*, an effigy, portrait.

N.B.—It will be found well worth while to study these rules thoroughly, as, otherwise, the question of gender will be found a very puzzling one, and will depend solely on the memory for individual words.

THE FORMATION OF THE FEMININE FROM THE MASCULINE.

Feminines are formed in Urdu in various ways.

1. By adding certain affixes :—

(*a*) ي —When the word ends in a consonant, the letter ي is simply added, thus, براهمن masculine, *Brāhman*, براهمني feminine, *Brāhmanī*. If the last letter is ا , or *h* mute, it is elided, and the affix ي substituted for it, thus : لڑکا *laṛkā*, boy, لڑکي *laṛkī*, girl, شاهزاده *shāhzāda*, prince, شاهزادي *shāhzādī*, princess.

(*b*) نَ *an*, or نِ *in*—This affix is used for rational beings, thus :

دهوبي *dhobī*, a washerman, feminine دهوبِن *dhobin*, or دهوبن *dhoban*. جوگي *jogī* a mendicant, *jogin*.

(c) ني *nī*, or اني *ānī*—This is used both for rational and irrational beings, thus : هاتهي *hāthī*, an elephant, feminine هتهني *hathnī* ; ٹٹو *ṭaṭṭū*, a pony, ٹٹواني *ṭaṭṭuānī* a pony-mare ; مهتر *mehtar*, a sweeper, feminine مهتراني *mehtrānī*.

2. By using distinct words :—

e.g., باپ *bāp*, father, feminine ماں *māṇ*, mother.

* سانڈ *sāṇḍ*, bull, feminine گاے *gā-e*, cow.

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* It must be borne in mind that the feminine of this word, namely سانڈني *sāṇḍnī*, does not mean a *cow*, but a riding camel.

3. By adding the Persian words نر *nar*, or مادہ *māda*, thus :— شیرنر *sher-i-nar*, a tiger, شیرمادہ *sher-i-māda*, a tigress. The words نر *nar* and مادہ *māda* are used alone to denote *male* and *female*. In Urdu, *female* is usually مادین *mādīn*.*

FORMATION OF THE PLURAL.

Pure Urdu words form their plurals thus :—

1. Form unchanged.—Masculines ending in a consonant, or in ū, o, or ī, as also proper names or degrees of relationship, or titles of profession ending in ā, *remain unchanged in the nominative plural.*

e.g., گھر *ghar*, a house. بچھو *bichhū*, a scorpion.
موتي *motī*, a pearl. چچا *chachā*, an uncle.
راجا *rājā*, a king. کودو *kodū*, a kind of grain.

2. Masculines ending in ā (except the above classes), or in *h mute*, form the plural nominative *by changing this termination into* ے *e*.

e.g., لڑکا *laṛkā*, boy, pl. لڑکے *laṛke*, boys.
پردہ *parda*, curtain, pl. پردے *parde*, curtains.

N.B.—The word دادا dādā, *though a title of relationship, is inflected : this is the sole exception to Rule* 1.

3. Feminines ending in ي *ī*, form يان *īyāṉ* in the nominative plural.

e.g., لڑکي *laṛkī*, girl, pl. لڑکيان *laṛkīyāṉ*, girls.

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* *e.g.*, Is that rabbit male or female ?
Wuh khargosh nar hai ki mādīn.

N.B.—This form is used for the nominative plural of diminutives in يا *ia*-دبيا *dibiā*, a little box—*plural* دبيان *dibiyāṇ*. *These form also plurals* دبياين *dibiyāeṇ* (*as at* 4).

4. All other feminines form their nominative plurals by adding ين *eṇ*, thus:—

كتاب *kitāb*, a book, كتابين *kitābeṇ*, books; ناو *nāo*, a boat, ناوين *nāweṇ*, boats; لهر *lahr* a wave, *lahreṇ* waves.

The formative plural is formed by adding the syllable ون *oṇ*, in cases where the nominatives, singular and plural, are the same.

e.g., گهر *ghar*, house—Nominative plural گهر—Formative plural گهرون *gharoṇ*, houses.

In all other cases the feminine termination of the nominative plural is changed into ون *oṇ*.

e.g., لڑکي-لڑکيان—Formative plural لڑکيون *laṛkīyoṇ*, girls.
كتاب-كتابين—Formative plural كتابون *kitāboṇ*, books.

Arabic and Persian Plurals.

Certain of these will be met with in reading.

Persian plurals are formed by adding the syllable ان, *ān*, for animate, and ها *há* for inanimate objects, *as a general rule*.

e.g., گل *gul*, rose, گلها *gulhā*, roses; نامه *nama*, letter, نامها *nāmahā*, letters; but درخت *dirakht*, tree, forms درختها *dīrakht-hā*, and درختان *dirakhtāṇ*, trees; and اسپ *asp*, a horse, forms اسپان *aspān*, and اسپها *asphā*.

Some also (nouns of multitude) add ات* *āt*, in the plural.

e.g., دیه *deh*, a village. دیہات *dehāt*, the villages around.

کاغذ *kāghaz*, paper. کاغذات *kāghazāt*, documents.

نامه *nāma*, a letter. نامجات *nāmajāt*, despatches.

Notice the euphonic interpolation of ج after the silent *h*—in the last example.

Arabic broken plurals† must be learnt by practice; they *follow the gender of the singular* in Urdu, whereas in Arabic all broken plurals are feminine.

Declension of Nouns.

There are but two declensions:—

I. That in which the formative singular is the same as the nominative.

II. That in which the formative singular is inflected.

In the first are included *all* feminines, and all masculines *except* those ending in ة (*h* mute) and long *ā* (not being professional titles or degrees of relationship) which, with the exception of دادا *dādā*, are uninflected. (*See* page 27.)

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* This is the regular form of the feminine plural in Arabic—
., والدة *wālida*, mother والدات *wālidāt*, mothers.

† By broken plurals are meant plurals formed by a change in the form of the word, not simply by the addition of a plural termination—

e.g., اهل *ahl* (people) forms اهلُون *ahlūna* (regular plural) and اهالي *ahālī* (broken plural).

In the second are classed all masculines excepted from the first declension, as above, including دادا, as above stated. (For examples of declensions I and II *see* page 32.)

Case of Nouns.

The various cases are formed by certain postpositions, which are added to the formative singular and plural, as the case may be.

N.B.—The "formative" is the condition of the noun in another case than the nominative, or "subjective" case.

1st Declension.—It has already been stated that in the first declension the *formative* singular is identical in form with the nominative. Accordingly in the *first declension* the singular number of the noun is declined by adding to the uninflected nominative form one or other of the postpositions which indicate the case in which the noun is used. The plural number is declined in the same way, with this change, that to the nominative singular form is added the syllable "*oṇ*" (*n* nasal), pronounced as in the French "bon," "ton," and to the word thus formed the postposition is added.

Postpositions.

The following are the postpositions:—

	masc.		*fem.*	
Genitive singular	کا	*kā*	کی	*kī*
" plural	کے	*ke*	کی	*kī*
Dative (sing. and plural) ...	کو	*ko*	کو	*ko*
Accusative (sing. and plural) ...	کو	*ko*	کو	*ko*
Agent (sing. and plural) ...	نے	*ne*	نے	*ne*

		masc.		*fem.*
Ablative (sing. and plural)	...	سے	*se*	سے *se**
Locative (sing. and plural)	...	میں	*meṇ*	میں *meṇ*

It will thus be seen that the Genitive postposition is the only one which is inflected to agree with the noun which it qualifies, *e.g.*, *the man's horse* would be *ādmī kā ghoṛā ;* here *kā* agrees with the masculine *ghoṛā*, which it qualifies. Again *the man's mare*, is *ādmī kī ghoṛī.* *Ghoṛī* being feminine, requires the feminine postposition *kī*.

THE USE OF اضافت IẒĀFAT. The genitive may also be expressed by the use of the Persian construction termed *iẓāfat.*

This form of genitive is usually an adjectival qualification of a noun of Persian origin, for example :—

تختِ مبارک *Ta<u>kh</u>t-i-mubārak.*

The auspicious throne.

شہرِ بزرگ *<u>Sh</u>ahr-i-buzurg.*

The large city.

This *Iẓāfat* has three forms. (*a*) After a consonant it is written as a *kasra* as in the above examples. (*b*) After a long alif or wao it is written ی : thus جای نماز *jā-e-nāmaz*, a prayer carpet داروي مُجرّب *dārū-i-mujarrab*, a medicine of proved efficacy.† (*c*) After ۃ mute it is written in an abbrevia-

* This postposition has also an idiomatic use, meaning "as soon as" *e.g.*, *As soon as he arrives*, may be expressed *uske'āne se.*

In this sense it is used with the inflected infinitive.

† *Note.* In many Manuscripts this Iẓāfat will be found written as mentioned at (c), but the above is the general rule in printed works.

ted ی form so as to closely resemble *hamza*, thus قلعۂ عالي *qil'ah-i-'ālī* a lofty fort.

2ND DECLENSION.—Nouns of this class are declined by changing the final letter of the nominative singular into *e short*, and adding the postposition to this in the inflected cases of the singular. *E.g.*, لڑکا *laṛkā*, a boy, لڑکے کو *laṛke ko*, to the boy.

The nominative plural is formed by changing the final letter of the singular nominative into *e short;* the inflected cases of the plural are formed by adding the postpositions to the root form augmented by the syllable "*oṇ*," as in the first declension.

Example—

گھوڑا *ghoṛā*, a horse. گھوڑے *ghoṛe*, horses.
گھوڑوں پر *ghoṛoṇ par*, on horses.

EXAMPLES OF DECLENSIONS.

1st Declension.—گھر *ghar*, a house.

Singular.

Nom.	گھر ...	*ghar* ...	... a house.
Gen.	گھر کا - کي ...	*ghar-kā* (or *kī*)	... of a house.
Dat.	گھر کو ...	*ghar-ko*	... to a house.
Acc.	گھر - گھر کو ...	*ghar-ko* (or *ghar*) ...	a house.
Agent	گھر نے ...	*ghar-ne*	... by a house.
Abl.	گھر سے ...	*ghar-se*	... with, from, out of, a house.

Loc.	گهر مين / گهر پر	...	ghar-meṇ (or) ghar-par * †	... in a house. * to a house.
Voc.	اى گهر	...	ai-ghar	... O house!

Plural.

Nom.	گهر	...	ghar ...	... houses.
Gen.	گهرون كا	...	gharoṇ-kā (or kī)	of houses.
Dat.	گهرون كو	...	gharoṇ-ko	... to houses.
Acc.	گهرون كو	...	gharoṇ-ko	... houses.
Agent	گهرون نے	...	gharoṇ-ne	... by houses.
Abl.	گهرون سے	...	gharoṇ-se	... from houses.
Loc.	گهرون مين	...	gharoṇ-meṇ (or par)	in, or to, houses.
Voc.	اي گهرو	...	ai-gharo	... O houses!

2nd Declension.—لڑكا *Laṛkā*, a boy.

	Singular.			*Plural.*		
Nom.	لڑكا	*Laṛkā*	a boy	لڑكے	*Laṛke*	boys.
Gen.	لڑكے كا	*Laṛke-ka*		لڑكون كا	*Laṛkoṇ-ka*	
Dat.	لڑكے كو	*Laṛke-ko*		لڑكون كو	*Laṛkoṇ-ko*	
Acc.	لڑكے كو	*Laṛke-ko*		لڑكون كو	*Laṛkoṇ-ko*	
Agent	لڑكے نے	*Laṛke-ne*		لڑكون نے	*Laṛkoṇ-ne*	

* *Par* often signifies *to*, taking the place of *ko*. Thus "*ghar par jāo*," "go to the house," or more idiomatically "*ghar jāo*."

† Two of these postpositions may be used together: thus گهر مين سے *ghar meṇ se*, from within the house, ميز پر سے *mez par se*, from upon the table.

Abl.	لڑکے سے	*Laṛke-se*	لڑکون سے	*Laṛkoṇ-se*
Loc.	لڑکے مين	*Laṛke-meṇ*	لڑکون مين	*Laṛkoṇ-meṇ*
	لڑکے پر	*Laṛke-par*	لڑکون پر	*Laṛkoṇ-par*
Voc.	اي لڑکا	*ai-laṛkā*	اي لڑکو	*ai-laṛko*

Adjectives.

The adjective may either precede or follow the noun it qualifies, generally the former, unless it is wished to lay stress upon the quality indicated by the adjective.

Adjectives ending in consonants undergo no change of form to suit the gender of the noun. Those ending in long *ā* are changed, as are also some ending in *h* mute, and are inflected thus :—

Masculine Singular.

Nom. اچّھا آدمي *achchā ādmī*, a good man.

Inflected cases اچّھے آدمي کا, کو, سے, الخ* *achche ādmī kā, ko, se, &c., &c.*

Plural.

Nom. اچّھے آدمي *achche ādmī*, good men.

Inflected cases اچّھے آدميون کا, کو, الخ *achche ādmīyoṇ kā, ko, &c.*

Feminine Singular.

Nom. اچّھي عورت *achchī 'aurat*, a good woman

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* الخ These three letters are an abbreviation for an Arabic phrase signifying "and so on for the rest"—It is used in Urdu as the equivalent of our "&c."

Inflected cases اچھی عورت کا, کو, الخ *achchī 'aurat kā, ko, &c., &c.*

Plural.

Nom. اچھي عورتين *achchī 'auraten*, good women.

Inflected cases اچھي عورتون کا, الخ *achchī 'auraton kā, &c., &c.*

فلانه *fulāna* and جدا *judā* are also declined, the latter generally in the language of women.

The following adjectives are inflected :—

ديوانه * *dīwāna*	ناديده *nādīdā*	شرمنده *sharminda.*
رانده *rānda*	بيچاره *bechāra*	كمينه * *kamīna.*
ناكاره *nākāra*	تازه * *tāza*	گنده * *ganda.*
حرامزاده *ḥarāmzada*	مانده *mānda.*	

COMPARISON OF ADJECTIVES.

Adjectives are compared in the following way :—

1. By putting the noun with which the comparison of another noun is made in the ablative case, the adjective agreeing with the noun it qualifies and following it, thus :—the sentence,

"*My horse is bigger than this*" is expressed as follows :—

میرا گھوڑا اس سے بڑا ھی

Merā ghoṛā is-se baṛā hai.

My horse (compared) with this is big.

---

* Declined only by women.

"*This box is heavier than that*"

یہ صندوق اوس سے بھاري ھی

Yih ṣandūq us-se bhārī hai.

This box (compared) with that is heavy.

2. By using the word *ba-nisbat* (in comparison with) the genitive, thus:—

"*My horse is bigger than this*" might be expressed—

میرا گھوڑا بنسبت اسکے بڑا ھی

Merā ghoṛā banisbat is-ke baṛā hai.

My horse in-comparison-with this is big.

The former, however, is more usual in ordinary colloquial Urdu.

Adjectives are used to express variety or plurality in Urdu by simply repeating the adjective.

E.g., اوس لڑاي میں بڑے بڑے بیر مارے گئے

Us laṛāī men̤ baṛe baṛe bīr māre ga'e.

In that battle very many brave heroes fell.

اس کتابخانے میں اچھي اچھي کتابیں ھیں

Is kitāb k͟hāne men̤ achchī achchī kitāben̤ hain̤.

In this library are all sorts of excellent books.

This repetition of the adjective may also express intensity, thus:

اس تلاو میں چھوٹي چھوٹي مچھلیاں ھیں

Is talāo men chhoṭī chhoṭī machhlīyān̤ hain̤.

There are (only) very small fish in this tank.

Numerals.

FIGURES.		NAMES.	FIGURES.		NAMES.
1	١	ایک *ek.*	16	١۶	سوله *solah.*
2	٢	دو *do.*	17	١٧	ستره *satrah.*
3	٣	تین *tīn.*	18	١٨	اٹهاره *aṭhārah.*
4	۴	چار *chār.*	19	١٩	اُنیس *unīs.*
5	۵	پانچ *pānch.*	20	٢٠	بیس *bīs.*
6	۶	چهه *chha.*	21	٢١	اکّیس *ikkīs.*
7	٧	سات *sāt.*	22	٢٢	بائیس *bā-īs.*
8	٨	آٹهه *āṭh.*	23	٢٣	تیئیس *te-īs.*
9	٩	نو *nau.*	24	٢۴	چوبیس *chaubīs.*
10	١٠	دس *das.*	25	٢۵	پچیس *pachīs.*
11	١١	اگاره *igārah.* / گیاره *gyārah.*	26	٢۶	چهبّیس *chhabbīs.*
12	١٢	باره *bārah.*	27	٢٧	ستائیس *satā-īs*
13	١٣	تیره *terah.*	28	٢٨	اٹهائیس *aṭhā-īs.*
14	١۴	چوده *chaudah.*			
15	١۵	پندره *pandrah.*			

FIGURES.		NAMES.	
29	۲۹	اُنتیس	*untīs.*
30	۳۰	تیس	*tīs.*
31	۳۱	اِکتیس	*iktīs.*
32	۳۲	بتّیس	*battīs.*
33	۳۳	تینتیس	*teṇtīs.*
34	۳۴	چونتیس	*chauṇtīs.*
35	۳۵	پَینتیس	*paiṇtīs.*
36	۳۶	چھتّیس	*chhattīs.*
37	۳۷	سینتیس	*saiṇtīs.*
38	۳۸	اٹھتیس	*aṭhtīs.*
39	۳۹	اُنتالیس	*untālīs.*
40	۴۰	چالیس	*chālīs.*
41	۴۱	اِکتالیس	*iktālīs.*
42	۴۲	بیالیس	*be,ālīs.*

FIGURES.		NAMES.	
43	۴۳	تیتالیس	*tetālīs.*
44	۴۴	چوالیس	*chau,ālīs.*
45	۴۵	پینتالیس	*paiṇtālīs*
46	۴۶	چھیالیس	*chhiālīs.*
47	۴۷	سینتالیس	*saiṇtālīs.*
48	۴۸	اٹھتالیس	*aṭhtālīs.*
49	۴۹	اُنچاس	*unchās.*
50	۵۰	پچاس	*pachās.*
51	۵۱	اِکاون	*ikāwan.*
52	۵۲	باون	*bāwan.*
53	۵۳	ترپن	*tirpan.*
54	۵۴	چَوَن	*chauwan.*
55	۵۵	پچپن	*pachpan.*
56	۵۶	چھپن	*chhappan.*
57	۵۷	ستّاون	*sattāwan.*

FIGURES.		NAMES.	FIGURES.		NAMES.
58	٥٨	اٹّهاون *āthāwan.*	73	٧٣	تہتّر *tihattar.*
59	٥٩	اُنسٹّهه *unsaṭh.*	74	٧٤	چوهتّر *chauhattar.*
60	٦٠	ساٹّهه *sāṭh.*	75	٧٥	پچهتّر *pachhattar.*
61	٦١	اِکسٹّهه *iksaṭh.*	76	٧٦	چهتّر *chhihattar.*
62	٦٢	باسٹّهه *bāsaṭh.*	77	٧٧	ستهتّر *sathattar.*
63	٦٣	ترسٹّهه *tirsaṭh.*	78	٧٨	اٹّهتر *aṭhhattar.*
64	٦٤	چوسٹّهه *chausaṭh.*	79	٧٩	اُناسي *unāsī.*
65	٦٥	پینسٹّهه *paiṇsaṭh.*	80	٨٠	اسّي *assī.*
66	٦٦	چهیاسٹّهه *chhī,āsaṭh.*	81	٨١	اِکاسي *ikāsī.*
67	٦٧	سرسٹّهه *sarsaṭh.*	82	٨٢	بیاسي *be,āsī.*
68	٦٨	اٹّهسٹّهه *aṭhsaṭh.* / ارٹسٹّهه *arsaṭh.*	83	٨٣	تِراسي *tirāsī.*
69	٦٩	اُنهتّر *unhattar.*	84	٨٤	چوراسي *chaurāsī.*
70	٧٠	ستّر *sattar.*	85	٨٥	پچاسي *pachāsī.*
71	٧١	اِکهتّر *ikhattar.*	86	٨٦	چهیاسي *chhīāsī.*
72	٧٢	بهتّر *bahattar.*	87	٨٧	ستاسي *satāsī.*
			88	٨٨	اٹّهاسي *aṭhāsī.*

FIGURES.		NAMES.	FIGURES.		FIGURES.
89	٨٩	نواسي *nau,āsī.*	96	٩٦	چھیانوے *chhi,ānawe.*
90	٩٠	نوّے *navwe.*	97	٩٧	ستانوے *satānawe.*
91	٩١	اِکانوے *ikānawe.*	98	٩٨	اٹھانوے *aṭhānawe.*
92	٩٢	بانوے *bānawe.*	99	٩٩	ننانوے *ninānawe.*
93	٩٣	ترانوے *tirānawe.*	100	١٠٠	سو *sau.* or سیکڑا *saikṛā.*
94	٩۴	چورانوے *chaurānawe.*			
95	٩٥	پچانوے *pachānawe.*			

ORDINAL NUMBERS.

	Masculine.			*Feminine.*
First	*pahlā*	پہلا	پہلي	*pahlī*
Second	*dūsrā*	دوسرا	دوسري	*dūsrī*
Third	*tīsrā*	تیسرا	تیسري	*tīsrī*
Fourth	*chauthā*	چوتھا	چوتھي	*chauthī*
Fifth	*pānchwān*	پانچوان	پانچوین	*panchwīn*

(inflected *pānchwen*) and so on adding وان (or وین *wīn* for *feminine*) to the cardinals, except in the following,

Sixth	*chheṭhā*	چھٹھا	چھٹھي	*chheṭhī*

Distributive Numerals.

Each may be expressed by the use of the word *pīchhe* پیچھے thus :—

Give the coolies two annas each,

قلي پیچھے دو آنہ دینا

Qulī pīchhe do āna denā; or thus *Ek ek* ایک ایک one each, *do do,* دو دو two each, and so on.

Multiplicative Numerals.

These are formed, (1). By adding.

گُنا (feminine گُني) to the cardinals, as, دوگُنا *dogunā* = دونا *dūnā* two fold. (fem.) دوگُني *dogunī* or دوني *dūnī.*

2. By adding هرا as دوهرا *doharā,* double. تِهرا *tiharā* threefold.

The number of times a thing occurs is expressed as in English; thus they use the words بار *bār,* دفعه *daf'ā,* or مرتبه *martaba,* each of which means "time," in combination with the numeral adjective; thus, twice دوبار *dobār,* three times تین دفعه or تین مرتبه *tīn daf'a* or *tīn martaba.*

Collective Numerals.

These are expressed by putting the numeral in the inflected formative plural thus :—

Hundreds of rupees	سیکڑون روپئے	*Saikroṇ rūpa-e.*
Lakhs of rupees	لاکهون روپئے	*Lakhoṇ rūpa-e.*
Thousands of men	هزارون آدمي	*Hazāroṇ ādmī.*

This form also is used to express collective results—

The whole twenty died بیسون مرگئے *Bīsoṇ marga-e.*

The whole five arrived پانچون آگئے *pānchoṇ āga-e.*

Bring all three تینون کولے آؤ *Tīnoṇ ko le āo.*

Fractions are expressed as follows :—

One-quarter ایک پاو or ایک چوتهاي *ek pau* or *ek chauthāī.*

One-third ایک تهاي *ek tihāī.*

One-half ادها *ādhā*, or نصف *nisf* (Arabic), or نیم *nīm* (Persian).

A quarter more سوا, *e.g.*, $1\frac{1}{4}$ rupees سوا روپیه *sawā rūpaya.*

A quarter less پون, *e.g.*, 12 annas پون روپیه *paun rūpaya.*

A half more ساڑھے * *sāṛhe*, *e.g.*, 350 ساڑھے تین سو *sāṛhe tīn sau.*

One-and-a-half ڈیڑه *ḍeṛh.* *e.g.*, 150 ڈیڑه سو *ḍeṛh sau.*

Two-and-a-half ڈھاي *ḍhāī* or اڑھاي *aṛhāī.*

Three-and-a-half ساڑھے تین *sāṛhe tīn.*

One-eighth اده پاو *ādh pau* $(\frac{1}{4}\times\frac{1}{2})$.

Three-quarters تین پاو *tīn pau* $(\frac{1}{4}\times 3)$.

Five-eighths اڑھاي پاو *aṛhāī pau* $(2\frac{1}{2}\times\frac{1}{4})$.

COLLECTIVE NUMBERS.

The following terms are used to denote :—

A collection of two —A pair جوڑا *Joṛā.*

or جوڑي *Joṛī.*

---

* Only used of numbers above three.

A collection of four		گنڈہ	*Ganḍa.*
,, ,,	five	گاهي	*Gāhī.*
,, ,,	twelve	درجن	*Darjan.*
	(corruption of "dozen")		
,, ,,	twenty —a score—	کوڑي	*Koṛī.*
,, ,,	a hundred	سیکڑا	*Saikṛā.*

MONEY TABLE.

ایک مہر } { *Ek muhar*
ایک اشرفي } { *Ek ashrafī* } One Mohur or ashrafī = سولہ روپیہ *Solah rūpaya* Sixteen rupees.

ایک روپیہ *Ek rūpaya* One rupee = سولہ آنہ *Solah āna* Sixteen annas.

ایك اٹهني *Ek aṭhannī* One eight-anna piece = Half a rupee or eight annas.

ایک چواني *Ek chauannī* One four-anna piece = four annas.

ایك دواني *Ek duannī* One two-anna piece = two annas.

ایك آنہ *Ek āna* One anna = دو ٹکا *do ṭakā* two ṭakās.

ایك ٹکا *Ek ṭaka* One ṭakā = دو پیسا *Do paisā* two paisās (pice).

ایک پیسا *Ek paisā* One paisā (pice) = دو ادهیلا *Do adhelā* Two half paisā.

ایک ادهیلا *Ek adhelā* One half-paisā =
دو چهدام *Do chhadām,* Two pieces of six dāms each.

ایک چهدام *Ek chhadām* One chhadām =
دو دمڑي *Do damṛī,* Two damrīs.

ایك دمڑي *Ek damṛī* One damrī =
دو ادهي *Do addhī* Two addhīs.

ایک ادهي *Ek addhī* One addhī =
چار کوڑي char kauṛī Four cowries.

ایک کوڑي *Ek kauṛī* One cowrie.

The shell of *Cypræa moneta* is used as the lowest unit of money by the very poor.

ایک پسیري *Ek paserī* A weight of five sers (pānch ser).

BAZĀR WEIGHT TABLE (for liquids and solids).

ایک من *Ek man* one maund =
چالیس سیر *Chālīs ser* Forty sers.

ایک سیر *Ek ser* one ser (seer) =
چار پاو *Chār pāo* Four pāos.

ایک پاو *Ek pāo* one pāo =
چار چهٹانک *Char chhiṭāṇk* Four chittacks.

آده پاو *Ādh pāo* half a pāo =
دو چهٹانك *Do chhiṭāṇk* Two chittacks.

دو پیسا بهر *Do paisā bhar* two pice weight =
ادها چهٹانک *adhā chhiṭāṇk* Half a chittack.

پیسا بهر *Paisā bhar* A pice weight =
پاو چهٹانک *Pāo chhiṭāṅk* Quarter of a chittack.

Table of weights for Gold, Silver, Jewels and Drugs.

ایک توله *Ek tola* One tola (The weight of a rupee is roughly taken as a tola).
باره ماشه *Bārah māsha* Twelve māshas.
ایک ماشه *Ek māsha* one māsha =
چار رتي *Chār rattī* Four rattīs.

The weight of the seed of *Abrus precatorius* (scarlet variety), گهونگچي *ghūngchī*, is taken as the standard for the *rattī* weight.

MEASUREMENT OF LAND.

ایک بیگها *Ek bīghā* one bīghā = 1,600 square yards.
= بیس کٹها *Bīs kaṭṭhā* Twenty katthas (cottas).

DIVISIONS OF TIME.

ایک صدي	*Ek ṣadī*	A century.
ایک جگ	*Ek jug*	A period of twelve years.
ایك سال / ایك برس	*Ek sāl* or *Ek baras*	A year of twelve months.
ایک سه ماهي	*Ek sih māhī*	Three months, as we say, "a quarter."
ایک مهینه / ایک ماه	*Ek mahīna* or *Ek māh*	A (lunar) month.
ایک پکه	*Ek pakh*	A fortnight.
ایک عشره	*Ek 'ashra*	A ten days' period.

يك هفته	*Ek hafta*	A week — "sen'night."
ايك دن / or / ايك روز	*Ek din* or *Ek roz*	A day.
ایک پہر	*Ek pahar*	An eighth of a day, a "watch."
ایک گھنٹہ	*Ek ghanta*	An hour.
يك گهڑي	*Ek gharī*	A space of 22·5 minutes, or the $\frac{1}{64}$th part of a day.
ایک پل	*Ek pal*	$\frac{1}{60}$ of a gharī.

Pronouns.

There are only two personal pronouns, مين *maiṇ*, "I," and تو *tū* "thou," in the singular, and هم *ham* "we" and تُم *tum* "you" in the plural. The *n* in *maiṇ* is nasal, and this must be carefully remembered; a good practical rule is that final *n* is nearly always nasal.*

The place of the third personal pronoun is supplied by the demonstrative pronoun وه *woh* he, it or they.

The personal pronouns are thus declined:—

1st Person Singular.

Nom.	مين	*maiṇ*	I.
Gen.	ميرا	*merā*	of me, mine.
	Feminine ميري	*merī.*	
Dat.	مجهكو - مجهے		to me.
Acc.	*mujh-ko* or *mujhe*		me.

* Nasal n, is represented in transliteration by a dotted n,—thus ṇ.

Agent	میں نے	*maiṇ-ne*	by me.
Abl.	مجھ سے	*mujh-se*	by, from me.
Loc.	مجھ میں	*mujh-meṇ*	in, on me.
	مجھ پر	*mujh par*	

Plural.

Nom.	هم	*ham*	we.
Gen.	همارا	*hamārā*	of us, our.
Fem.	هماري	*hamārī.*	
Dat.	همکو	*hamko* or	to us.
Acc.	همين	*hameṇ*	us.

Plural.

Agent	هم نے	*ham-ne*	by us.
Abl.	هم سے	*ham-se*	from us.
Loc.	هم میں	*ham-meṇ*	in, on us.
	هم پر	*ham par.*	

2nd Person Singular.

Nom.	تو	*tū*	thou.
Gen.	تيرا تيري	*terā, terī (fem.)*	thy.
Dat.	تجهکو	*tujhko*	to thee.
Acc.	تجهے	*tujhe*	thee.
Agent	تو نے	*tū-ne*	by thee.
Abl.	تجهسے	*tujh-se*	from thee.

Loc.	تجھمین	*tujh-meṉ*	in, on thee.
	تجھپر	*tujh-par*	

Plural.

Nom.	تم	*tum*	you.
Gen.	تمہارا	*tumhārā*	your.
(fem.)	تمہاري	*tumhārī (fem.)*	
Dat.	تمکو	*tumko*	to you.
Acc.	تمہین	*tumheṉ*	you.
Agent	تمنے	*tum-ne*	by you.
Abl.	تمسے	*tum-se*	from you.
Loc.	تم مین	*tum-meṉ*	in, on you.
	تم پر	*tum par*	

N.B.—Colloquially the singular is rarely used except by an inferior addressing a superior, when he speaks of himself in the singular.

The second person singular is rarely used and generally as a mark of contempt or displeasure—or, on the other hand, of great submission, as in prayer to the Deity.

The pronoun *āp* is used by inferiors addressing superiors or by people of the same rank on formal terms and by a European conversing with a Native gentleman. It is declined thus:—

Nom.	آپ	*āp*	your honour.
Gen.	آپ کا	*āp-kā*	of your honour.
&c.	&c.	&c.	&c.

The form does not change in the plural.*

* With Āp thus, the verb must be in the 3rd person plural.

This honorific pronoun آپ *āp*, must not be confounded with the *emphatic possessive pronoun* اپنا *apnā* اپني *apnī*, which is used as follows:—

This is my own horse.

يهه ميرا اپنا گهوڙا هى

Yeh merā apnā ghoṛā hai.

He gave me his own book.

اوسنے مجهے اپني كتاب دي

Usne mujhe apnī kitāb dī.

I will sell my house.

مين اپنا گهر بيچونگا

Maiṇ apnā ghar bechūṇga.

Apná if repeated means *each his own*:

Example:—

اپني اپني كتاب ليكے كهڑے هين

Apnī apnī kitáb leke khaṛe haiṇ.

They have each brought their own book and are present.

N.B.—It will be seen from these examples that *apnā* is used as a possessive pronoun with special relation to the person indicated by the foregoing substantive or pronoun in the sentence, accordingly it must always be used instead of the direct possessive pronoun when an imperative is used, thus:—

Shut your eye اپني انكهه بند كرو

Apnī (not *tumhārī*) *āṇkh band karo.*

Ap is also used for purposes of introduction, thus:—

Ap Dehlī se āyā,—This gentleman has come from Dehli.

Āp is also used to denote the word "self" as *maiṇ āp*, I myself or *āp āyā hūṇ*, I have come myself. The word خود *khud** self, may be used instead of آپ *āp* in this sense.

DEMONSTRATIVE PRONOUNS.

These are two, *yeh* 'this,' *woh* 'that,' and are declined thus :—

Singular.

Nom.	يهه	*yeh*	this, he, she, it.
Gen.	اِسکا	*is-kā* or *kī*	of this.
Dat.	اِس کو	*is ko*	to this.
Acc.	اِسکو *ise* اِسے	*is ko*, *ise*	this.
Agent	اِس نے	*is ne*	by this.
Abl.	اِس سے	*is se*	from this.
Loc.	اِس میں	*is meṇ*	in this.
	اِس پر	*is par*	on this.

Plural.

Nom.	يهه	*yeh*	these, they.
Gen.	اِن کا - کی	*in-kā* or *kī*	of these.
Dat.	اِنکو	*in-ko*	to these.
Acc.	اِنهیں - انکو	*in-ko* or *inhēṇ*	these.
Agent	اِنہوں نے	*inhoṇ-ne*	by these.
Abl.	ان سے	*in-se*	from these.
Loc.	اِن میں - پر	*in-meṇ*, *par*	in or on these.

* *Note.*—In this word and some others the و wāo is not sounded خود *khwud* pronounced *khud* خواب *khwāb* pronounced *khāb*.

Singular.

Nom.	وه	*woh*	that, he, she, it.
Gen.	اُسكا - اُسكي	*uskā, uskī*	of him—his
Dat.	اُسكو	*usko*	to him.
Acc.	اُسكو اُسے	*usko, use*	him.
Agent	اُسنے	*us-ne*	by him.
Abl.	اُس سے	*us-se*	from him.
Loc.	اُس مين - پر	*us-meṇ, par*	in or on him.

Plural.

Nom.	وه - وے	*woh*, or *we**	those, they.
Gen.	اون كا - كي	*un kā, un kī*	of those.
Dat.	اُنكو	*un ko*	to those.
Acc.	اُنكو - انهين	*unko, unhēṇ*	those.

Plural.

Agent	اُنهون نے	*unhoṇ ne*	by those.
Abl.	اُن سے	*un se*	from those.
Loc.	اُن مين - پر	*un meṇ, par*	in or on those.

The plural number is used respectfully. The form *inhoṇ, unhoṇ* is generally used in speaking of a number more than two.

Relative Pronoun, *jo* جو (or *jaun*) جون who, which.

Gen. sing. *jiskā* Gen. plural *jinkā.*

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* The author of the *Urdū-i-Mu'alla* lays down the rule that وه should be used both for Singular and Plural.

CORRELATIVE PRONOUN, *so* سو (or *taun*) he, &c

Gen. Sing. *tiskā* Gen. plural *tinkā.*

INTERROGATIVE PRONOUN,* *kaun?* who?

Gen. Sing. *kīskā* Gen. plural *kinkā.*

The remainder of the cases are formed as usual with post-positions.

Which? is expressed by كَون سا *kaun sā* (fem. *sī*) as *Yeh kaun sī ghoṛī hai*—Which mare is this?

INTERROGATIVE PRONOUN, of *things only*, *kyā?* what?

Gen. sing. كاهے كا *kāhe kā.* No plural.

Dat. sing. كاهے كو *kāhe ko*

كاهے كا *kāhe kā* is used to signify *of what material.*

e.g., يهه صندوق كاهے كا هے *yeh ṣandūq kāhe kā hai?*

Of what is this box made.

كاهے كو *kāhe-ko*, is used colloquially to signify why? for what reason? *but should be avoided* as a rule; *kyūn?* being used instead. In addition we sometimes hear

كاهے كے لئے *kāhe ke liye?* why?

INDEFINITE PRONOUN, *ko-ī* كوئي 'some one,' some.

كسي كا - كو - سے sing. *kisī kā, ko, se.* No plural.

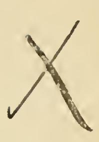
kuchh كچهه 'something' (indeclinable).

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* This interrogative كَون *kaun* is used both for persons and things.

COMPOUND PRONOUNS—

Indefinite—



كوئي نهين	*ko-ī nahīṇ*	no one.
كچهه نهين	*kuchh nahīṇ*	nothing.
دوسرا كوئي	*dusrā ko-ī*	some one else.
اور كوئي	*aur ko-ī*	some one else.
كوئي نه كوئي	*ko-ī na ko-ī*	some one or other.
كچهه نه كچهه	*kuchh na kuchh*	something or other.
كُچهه كا كُچهه	*kuchh kā kuchh*	something quite different.
جو كوئي	*jo ko-ī*	whoever.
جو كچهه	*jo kuchh*	whatever.
سب كوئي	*sab ko-ī*	every one.
سب كچهه	*sab kuchh*	every thing.

Interrogative—

اور كون	*aur kaun*	who else ?
اور كيا	*aur kyā*	what else ?

used in answer to a question, means *of course*.*

Definite—ايك اور *ek aur* one more.

* A syce, for example, asks صاحب اج سواري كرينگے *ṣāhib āj sawārī karenge*. Will the master ride to-day. The answer اوركيا *aur kyā* = (of course he will.)

اور سب	*aur sab*	all the rest.
اور کچھه	*aur kuchh*	something else.
اور کوئي	*aur ko-ī*	someone else.

Verbs.

The Urdu Verbs are of two kinds :—

Transitive, those which need an object expressed or understood, as مارنا *mārnā*, to beat. رکھنا *rakhnā* to place.

Intransitive, those which have no need of an object, as بولنا *bolnā* to speak. دوڑنا *daur̤na*, to run.

There is but one Conjugation in Urdu.

Transitive Verbs have two voices, the *Active* and *Passive*.

Parts of the Verb.

All Infinitives end in the syllable نا *nā*, and are formed by the addition of this syllable to the root of the verb.

E.g., چلنا *chal-nā* to go, آنا *ā-nā* to come, بولنا *bol-nā* to speak, مارنا *mār-nā* to strike, کاٹنا *kāṭ-nā* to cut, &c., &c.

There are two *genders*, two *numbers*, three *persons*.

There are three *moods*, as follow :—

Indicative ; Imperative ; Conditional (or Subjunctive.)

The Participles are two :—

Imperfect as	بولتا	*boltā*	speaking.
Past as	بولا	*bolā*	spoken.

There are also Compound Participles :—

Progressive چلتا هوا *chaltā hūā* moving, in a state of motion.

Compound Tenses.

Past Conjunctive. This has three forms,

چل - چلکر - چلکے *chal, chalkar, chalke* having moved.

Tenses.

The Tenses are nine in number :—

Tenses	Formation
Aorist ... ... Simple Future	Formed from Root by means of terminations.
Past Absolute ... ... Present Perfect ... ... Past Perfect ... ... Future Perfect	Formed from Past Participle either used alone or with auxiliary verbs.
Past Conditional ... Present Imperfect ... Imperfect	Formed from Imperfect Participle as in the tenses formed from the Past Participle.

Of these tenses the *Aorist, Imperfect, Simple Future, Past Absolute*, and *Past Conditional* are simple tenses, the others are compound tenses formed by the aid of the Auxiliary Verb ھونا *honā* to be.

Formation of Tenses.

1. *Tenses formed from the Root—*

The Aorist is formed from the root by adding certain inflectional terminations. This will be best understood by reference to the following:—

Verb.—بولنا *bolnā* to speak. Root بول *bol.*

Aorist—

میں بولوں	*main bolūn*	I speak.
تو بولے	*tū bole*	thou speakest.
وہ بولے	*wuh bole*	he speaks.

ہم بولیں	*ham boleṉ*	we speak.
تم بولو	*tum bolo*	you speak.
وہ بولیں	*wuh boleṉ*	they speak.

The first persons singular and plural of this tense are often used in the sense of Let me, or Let us, speak. With the conjunction اگر *agar*, this tense becomes a conditional present, *e.g.*, *Agar maiṉ bolūṉ* = If I should speak.

The Simple Future is formed from the root as in the case of the aorist, with the addition of the termination گا to the singular, and گے to the plural.

Example:—

Root بول *bol.* Aorist بولوں *bolūṉ.*

Simple Future—

میں بولونگا	*maiṉ bolūṉgā*	I shall speak.
ہم بولینگے	*ham boleṉge*	we shall speak.

The other persons are formed similarly; see Aorist, above.

The IMPERATIVE * is formed simply from the root, the singular being identical with the root, and the plural having the same form as the 2nd person plural of the Aorist.

Example:—

لکھنا *likhnā* to write. Root لکھ *likh.*

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* *Note.* The Infinitive may be used as an Imperative, see Colloquial Sentences page 87, last line.

Imperative—

لِکھ *likh* *write thou, لِکھو *likho* write ye.

2. *Tenses formed from the Imperfect Participle*—

The past Conditional is formed from the Imperfect Participle, which in all verbs consists of the root with the syllable تا *tā* affixed, or for the feminine تي *tī*.

Example:—دَوڑنا *dauṛnā* to run. Root دوڑ *dauṛ*.

Imperfect Participle—دوڑتا *dauṛtā*, (fem.) دوڑتي *dauṛtī*.

Past Conditional or *Habitual* from جيتنا *jītnā* to win.

مين جيتتا	*maiṇ jīttā*	I used to win.
تو جيتتا	*tū jīttā*	thou usedst to win.
وه جيتتا	*wuh jīttā*	he used to win.
هم جيتتے	*ham jītte*	we used to win.
تم جيتتے	*tum jītte*	you used to win.
وه جيتتے	*wuh jītte*	they used to win.

Example:—(see page 221.)

جب جيتتا تب مارے خوشي کے غافل هو جاتا

Jab jīttā tāb māre khushī ke ghāfil ho jātā.

Whenever he won (when he used to win) from joy he used to get careless.

As a Conditional the conjunction اگر *agar*, if, is used with this tense, thus :—

---

* *Note*. There is also in use a respectful Imperative formed by adding یے, *iye* for the singular and يو *iyo* for the plural, to the root: thus— آپ جائے *Āp jāiye*, Be pleased to go, Sir. See page 84, line 5. The plural form is little used.

اگر میں دوڑتا *agar maiṇ dauṛtā.*

If I had run.*

As an Optative, it is used thus :—

کاشکہ میں اوسکو دیکھتا

Kāsh ki maiṇ usko dekhtā.

Would that I had seen him !

3. *Tenses formed from the Past Participle.*

The Past Absolute is formed from the Past Participle, which is simply the root with the addition of the syllable *ā*.

Example :—

بولنا *bolnā* to speak. Root بول *bol.*

Past Participle—

بولا *bolā* spake, (*fem.*) بولی *bolí.*

Past Absolute—

میں بولا (بولی)	*maiṇ bolā* (f.) *bolī* I spake.	
تو بولا	*tū bolā*	thou spakest.
وہ بولا	*wuh bolā*	he spake.
ہم بولے	*ham bole*	we spake.
تم بولے	*tum bole*	you spake.
وہ بولے (بولیں)	*wuh bole* (f.) *bōlīṇ* they spake.	

اگر میں دوڑتا تو اوسکو پکڑ لیتا

* If I had run I should have caught him.

Compound tenses.

The compound tenses are as follows:—

Present Imperfect, formed from the Imperfect Participle of the verb, with the present of the Auxiliary Verb هونا *honā* to be, which is thus conjugated:

مین هون	*maiṇ hūṇ*	I am.
تو هے	*tū hai*	thou art.
وه هے	*wuh hai*	he is.
هم هین	*ham haiṇ*	we are.
تم هو	*tum ho*	you are.
وه هین	*wuh haiṇ*	they are.

Present Imperfect of بولنا *bolnā* to speak—

مین بولتا هون	*maiṇ (boltā) hūṇ*	I (speaking) am.
تو بولتا هے	*tū (boltā) hai*	thou (speaking) art.
وه بولتا هے	*wuh (boltā) hai*	he (speaking) is.
هم بولتے هین	*ham (bolte) haiṇ*	we (speaking) are.
تم بولتے هو	*tum (bolte) ho*	you (speaking) are.
وه بولتے هین	*wuh (bolte) haiṇ*	they (speaking) are.

The *Imperfect* is formed from the Imperfect Participle with the past tense of the Auxiliary Verb هونا *hona* to be, which is conjugated thus:

مین تها	*maiṇ thā*	I was.
تو تها	*tū thā*	thou wast.
وه تها	*wuh thā*	he was.

هم تهے	*ham the*	we were.
تم تهے	*tum the*	you were.
وه تهے	*wuh the*	they were.

Hence the Imperfect comes to have a habitual or continuous sense, though تها *thā* is more idiomatically omitted.

Imperfect of the verb دوڑنا *dauṛnā*—

مين دوڑتا تها	*maiṇ dauṛtā thā*	I was running, or used to run.	
تو دوڑتا تها	*tū dauṛtā thā*	thou wast	&c.
وه دوڑتا تها	*woh dauṛtā thā*	he was	&c.
هم دوڑتے تهے	*ham dauṛte the*	we were	&c.
تم دوڑتے تهے	*tum dauṛte the*	you were	&c.
وه دوڑتے تهے	*wuh dauṛte the*	they were	&c.

The Past Tense of the Auxiliary Verb هونا *honā*, has also a feminine form, thus :—

مين تهي	*maiṇ thī*	I (a woman) was.	
تو تهي	*tū thī*	thou ,,	wast.
وه تهي	*wuh thī*	she was.	
هم تهين	*ham thīṇ*	we (women) were.	
تم تهين	*tum thīṇ*	you ,,	were.
وه تهين	*wuh thīṇ*	they ,,	were.

Thus the Imperfect feminine will be—

مین دوڙتي تهي	*maiṇ dauṛtī thī*	I was running.
وه روتي تهين	*wuh rotī thīṇ*	they were weeping.

The *Present Perfect* is formed from the Past Participle by the addition of the present tense of the Auxiliary Verb هونا *honā* to be: Thus—

مین بولا هون	*maiṇ bolā hūṇ*	I have spoken.
تو بولا هے	*tū bolā hai*	thou hast spoken.
وه بولا هے	*wuh bolā hai*	he has spoken.
هم بولے هین	*ham bole haiṇ*	we have spoken.
تم بولے هو	*tum bole ho*	you have spoken.
وه بولے هین	*wuh bole haiṇ*	they have spoken.

In the feminine the terminations of the participle must be changed to *ī*, *e.g.*, مین بولي هون *maiṇ bolī hūṇ*.

The construction of the past participle in Active Transitive Verbs is different to the above, as the particle نے *ne* of the Agent Case must always be used with it: Thus—

I struck مین نے مارا *maiṇ ne mārā*.

I have struck مین نے مارا هی *maiṇ ne mārā hai*.

This will be explained in its proper place, *see* page 63.

The *Past Perfect* (*Pluperfect*) is formed from the Past Participle together with the past tense of the Auxiliary Verb هونا *honā* to be.

Example :—

مین بولا تہا	*maiṇ bolā thā*	I had spoken.
تو گیا تہا	*tu gayā thā*	thou hadst gone.
وہ آیا تہا	*wuh āyā thā*	he had come.
هم لیگئے تہے	*ham legaye the*	we had gone away with.
تم هنسے تہے	*tum haṇse the*	you had laughed.
وہ روئے تہے	*wuh ro-ye the*	they had cried.
	Feminine.	
مین بولي تہي	*maiṇ bolī thī*	I had spoken.
وہ آئي تہي	*wuh ā-ī thi*	she had come.
وہ روئین تہین	*wuh rō-īn thīṇ*	they had cried.

The *Future Perfect* is formed from the Past Participle together with the future of the Auxiliary Verb هونا *honā*.

Example :—

مین گیا هوگا	*maiṇ gayā hogā*	I shall have gone.
تو گیا هوگا	*tu gayā hogā*	thou shalt have gone.
وہ گیا هوگا	*wuh gayā hogā*	he shall have gone.*
هم گئے هونگے	*ham ga-ye hoṇge*	we shall have gone.
تم گئے هونگے	*tum ga-ye hoṇge*	you shall have gone.
وہ گئے هونگے	*wuh ga-ye hoṇge*	they shall have gone.

* This tense has an idiomatic use signifying probability, *e. g.*, وہ گیا هوگا = I expect he has gone, he has probably gone.

In addition to these there are certain other forms which are rather to be called phrases than true tenses. These are called by grammarians—

Future Imperfect, expressing future continuous action.
Present Potential, expressing contingent action.
Past Continuous Potential, } expressing past contingent
Past Perfect Potential. } action.

They need only be indicated briefly, thus—

Future Imperfect—

میں چلتا ہونگا *maiṇ chaltā hūṇgā* I shall be going.

Present Potential—

میں لکھتا ہوں *maiṇ likhtā hoṇ* I may be writing.

Past Continuous Potential—

میں چلتا ہوتا *maiṇ chaltā hotā* I might have been going, with اگر *agar* if, this becomes a conditional = If I had been going.

Past Perfect Potential—

میں چلا ہوتا *maiṇ chalā hotā* I might have gone.

Example :—

If you had been going I might have gone with you.
Agar tum chalte hote to maiṇ bhī tumhāre sāth chalā hotā.

Conjugation of Active Transitive Verbs.

An Active Transitive Verb is conjugated exactly in the same way, except that in the perfect and pluperfect tenses, the object of the action is put in the accusative case with the postposition *ko*, and the verb in the past absolute, the person acting being indicated by the pronoun in the agent case with نے *ne* thus—

I killed the tiger.*

میں نے شیر کو مارا

Maiṉ ne sher ko mārā.

There is another form in which it may be expressed—thus, by putting the object in the nominative, and the verb in the past absolute form, agreeing in gender with the noun to which it refers, thus—

I killed a tigress.

میں نے شیرنی ماری

Maiṉ ne shernī mārī.†

I saw a horse.

میں نے گھوڑا دیکھا

Maiṉ ne ghoṛā dekhā.

The grammatical difference is merely that in the 1st ease the verb is impersonal ; in the 2nd, it is personal ; the two constructions are closely represented by the Latin forms, *viz.*—

1. Delendum est Carthaginem.
2. Delenda est Carthago.

ANALYSIS OF THE AGENT CASE.

Whenever it is desired to express that an action has been completed, and this action is one which requires an object either expressed or understood, and this object is governed by an *active transitive verb*, there is but one way in which this idea can

* This construction puts the object of the action in a more definite form, and implies a previous mention or knowledge of the object in most cases.

† This construction is used where the connection between the verb and its object is very close and is to be emphasised, *viz.*, It was a tigress I killed; or where the object is indefinite, or has not been previously mentioned.

be expressed in Urdu, and that is by using the past tense in the third person. The subject is put first with the postposition نے *ne*, and the object is either put (*a*) in the formative with the postposition کو *ko*, or (*b*) in the subjective, thus—

(*a*). The king dismissed the wazír.

راجا نے وزیر کو معزول کیا

Rājā ne wazīr ko ma'zúl kīyā.

(*b*). The Maulaví wrote a letter.

مولوي صاحب نے چٹھي لکھي

Maulavī Ṣāḥib ne chiṭṭhī likhī.

(*c*). The thief drove the horses.

چور نے گھوڑوں کو ھانکا

Chor ne ghoroṇ ko hāṇkā.

It will thus be seen that where the object is put in the formative with *ko*, whether it be masculine or feminine, singular or plural, the verb is used in the 3rd person masculine singular; but where the object is put in the nominative (subjective) case, the verb must agree with it in gender and number.

Example:—

Masc. S.—He sang a song.

اوسنے ایک گیت گایا *usne ek gīt gāyā.*

Masc. Pl.—He shot five tigers.

اوسنے پانچ شیر مارے *usne pānch sher māre.*

Fem. S.—He caught a fish.

اوسنے ایك مچھلي پکڑي *usne ek machhlī pakṛī.*

Fem. Pl.—He killed all the flies.

اوسنے سب مکهیاں مارین *usne sab makkhiyāṇ mārīṇ.*

The reason of this seems to be as follows:—

In the first case the predominant idea is the action expressed by the verb used, thus in example (*a*) the idea is

Rājā ne ma'zūl kīyā.
The king dismissed.

This is obviously incomplete, and the mind asks "Whom?" The answer is given, *Wazīr ko* = the wazīr. The wazīr is a well-known officer, and consequently is defined, and is therefore put in the objective case with *ko.*

In the second case the object of the action is the predominant idea: thus in (*b*) *chiṭṭhī likhī*—A letter was written.*

This is not complete in itself, as from the construction it is seen that it is not a passive, so that the writer must be mentioned, and this is supplied by the words *Maulavī Ṣāḥīb ne.*

This construction with the particle نے *ne* is one of the greatest sources of stumbling to beginners in Urdu—owing to there being certain verbs which are at first sight transitive (such for instance as لیجانا *lejáná* to take away,) but are really intransitive grammatically speaking, and mistakes will never be possible if it is remembered that *certain verbs are transitive in English but intransitive in Urdu.* For instance—

The verbs to *bring* and to *take away* are in English active transitive verbs, but in Urdu are intransitive. Why is this?

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* Another instance of this construction is:—

یهہ عرض وزیر کي پادشاه نے سني *Yeh 'arẓ wazīr kī pādshāh ne sunī*

The king listened to this representation of his wazīr.

Here the representation is the predominant idea.

Simply because they are translated by words whose meaning is respectively *having taken to come* and *having taken to go.*

Here the first part of the verb, لے *le* is merely a participle, and it is the latter part جانا *jáná* of the really compound verb which determines the construction.

Hence we translate—

The servant took away the book.

نوکر کتاب لیگیا

Naukar kitāb le gayā.

i.e., the servant (having taken the book) went. نوکر گیا *Naukar gayā* is the actual statement, کتاب لے *kitāb le* is simply a parenthesis.

The same applies to *lānā* which is really *le-ānā* = having taken to come.

The verbs سوچنا *sochnā* to think, سمجھنا *samajhnā* to understand, are in Urdu active transitive verbs with the object understood; thus for example—

میں نے نہیں سمجھا *maiṇ ne nahīṇ samjhā.* I did not understand (his meaning).

اوس نے یوں سوچا *Us ne yūṇ sochā.* He thought thus.

The Passive Verb.*

The passive in Urdu is formed by combining the *past participle* of transitive or intransitive verb with the verb

* *N. B.*—The passive construction is not allowable in Urdu in cases where the agent is known.

Thus, He was killed, will be وہ مار ڈالا گیا *wuh mār ḍālā gayā*, but, He was killed by a tiger, will be translated شیر نے اوسکو مار ڈالا *Sher ne us ko mār ḍālā.*

جانا *jānā* to go; as from لينا *lenā* to take, ليا جانا *līyā jānā* to be taken; بولنا *bolnā* to speak, بولاجانا *bolā jānā* to be spoken.

The verb is then conjugated like the ordinary verb, with such changes in the termination of the past participle as may be necessitated by the person and number. A few examples will illustrate the use of the passive verb. ديكهنا *dekhnā* to see, ديكها جانا *dekhā jānā* to be seen:

مين ديكها جاونگا	*maiṉ dekhā jāūṉgā*	I shall be seen.
وه ديكهي جايگي	*wuh dekhī jāegī*	She will be seen.
مين ديكها گيا	*maiṉ dekhā gāyā*	I was seen.

ايسي بات نهين بولي جاتي

Aisī bāt nahīṉ bolī jātī.

Such a word is not spoken.

This will serve as a guide to the formation of the rest of the tenses of the passive verb, the verb جانا *jānā* being conjugated regularly throughout.*

DERIVED VERBS.

Causal Verbs.—(*a*) A neuter verb is converted into a transitive verb by adding *alif* to the root, shortening a preceding long vowel.

Thus بولنا *bolná* to speak, بلانا *bulānā* to call, the *wao* و being shortened to *zamma.*

Also by lengthening the short vowel in the root supplying its place by the corresponding weak consonant thus

كٹنا *kaṭnā* to be cut, becomes كاٹنا *kāṭna* to cut.

* *Note.*—The student is advised to practise the formation of these tenses with various verbs.

چهلنا *chhilnā* to be peeled, becomes چهيلنا *chhīlnā* to peel.

مُڑنا *muṛnā* to be turned, becomes موڑنا *moṛnā* to turn.

(*b*) A transitive verb treated in the same way as at (*a*) becomes *Causal* thus پڑهنا *paṛhnā* to read, پڑهانا *paṛhānā* to teach.

Double causals are formed by inserting the syllable وا between the root and infinitive ending thus: پڑهوانا *paṛhwānā* to cause to teach, to get taught.

کاٹنا	*kaṭnā*	to cut (anything).
کٹانا	*kāṭānā*	to get (a thing) cut.
کٹوانا	*kaṭwānā*	to some one else to get (a thing) cut.

Example of Causals and Double Causals:—

اج بال کٹاونگا	*āj bāl kaṭāūngā*	I will have my hair cut to-day.
یه کتاب چهپواو	*yeh kitāb chhapwāo*	Get this book printed.
اپني سبق سناو	*apnī sabaq sunāo*	Make me hear (*i.e* repeat) your lesson.
یه روپئے گنواو	*yeh rupa-e ginwāo*	Get these rupees counted.

Compound Verbs.

The most important of these are the following:—

Intensives.—Formed by adding an infinitive form to the root form of another verb.

Example:— پي جانا *pī jānā* to drink off.

بول اُٹهنا *bol uṭhnā* to speak (unexpectedly).

گر پڑنا *gir paṛnā* to fall down.
کاٹ ڈالنا *kāṭ ḍālnā* to cut to pieces.

Potentials.—Formed by adding the verb سکنا *saknā* (to be able) to either the root form or inflected infinite of another verb. بولنے سکنا *bolne saknā* or بول سکنا *bol saknā* to be able to speak, e.g., *wuh bolne nahīn saktā.* He cannot speak.

Completives.—By adding the verb چکنا *chuknā* (to finish) to the root form of another verb.

e.g., لکھہ چکنا *likh chuknā* to finish writing.

N.B.—It must be remembered that the verb چکنا *chuknā* is intransitive میں لکھہ چکا هوں *maiṉ likh chukā hūṉ* I have finished writing.

Continuatives.—By adding one of the verbs جانا *jānā*, or رهنا *rahnā* to an inflected present participle.

as, بکتے جانا *bakte jānā* to go on talking.
پڑھتے رهنا *paṛhte rahnā* to keep on reading.*

Frequentatives or Habituals.—By adding the verb کرنا *karnā* to a past participle uninflected, *e.g.*, رویا کرنا *royā karnā* to repeatedly weep, سویا کرنا *soyā karnā* to be in the habit of sleeping.

* See also page 221 Urdu line 4. Closely connected with this is the statical form of the past participle of the verb *rahnā* combined with the root of the verb: thus

وہ سورها هی *wuh so rahā hai*, he is asleep.

Examples of all these verbs will be found in the passages for translation, pp. 213 to 252.

Inceptives.—By adding the verb لگنا *lagnā* to an inflected infinitive, *e.g.*, بولنے لگنا *bolne lagnā* to begin to speak.

Imminents.—By adding the verb چاهتا *chāhnā* (to wish) to an inflected infinitive, *e.g.*, وہ آنے چاهتا هے *wuh āne chāhtā hai* he is just coming.

N.B.—This verb چاهنا constructed with the past participle forms a *desiderative*, *e.g.*, آیا چاهنا *āyā chāhnā* to wish to come.*

The construction of a sentence in Urdu differs considerably from the English as the order to be observed is either.

Subject——Object——Verb. For example—

راجا نے شیر کو مارا *Rājā ne sher ko mārā.*

or———Agent——Subject——Verb.

راجا نے شیرني ماری † *Rājā ne shernī mārī.*

THE USE OF THE INFINITIVE.

The Infinitive is used in Urdu as a verbal noun, to express abstract ideas.

For example:

پادشاہ کو وزیر کا کہنا یاد آیا *Pāʾlshāh ke vazīr kā kahnā yād āyā* The king remembered *the saying* of the wazīr.

کسي عزیز کا مرنا سخت نا گوار هے *Kisī ʿazīz kā marnā sakht nā guwār hai.*

The death of any beloved one is very hard to bear.

جي کا متلانا *Jī kā matlānā.* Feeling sick.

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* This rule is however not invariably observed, *vide* p. 230 Urdu line 7.

† *Vide* pages 63 to 66 for the explanation of these several constructions.

When thus used it is naturally subject to inflection for the various cases: thus

سوائے رونے کے *Siwāe rone ke.* Except weeping.

It also takes the feminine termination when compounded with substantives of feminine gender: *e.g.*

دعا مانگنی *du'ā māngnī* Asking a blessing.

سرنگ اُڑانی *Surang uṛānī* Springing mines.

Constructed with the verb هونا *honā* to be, the uninflected infinitive gives the idea of *necessity*, *e.g.*

ایک روز مرنا هی *Ek roz marnā hai.* Death is necessary some day or other.

ایسا کہنا هوگا *Aisā kahnā hogā.* We must say.

همارا جانا هوا *Hamārā jānā hūā.* I had to go.

Concord of the Verb.

It must be remembered, (*a*) that the verb must always agree in gender and number with its subject if that subject be not more than one. *See* Examples (*a*)(*b*)(*c*), pp. 73 and 74.

(*b*.) If the subjects be more than one and are rational beings, the verb is plural, the natural order of persons being preserved, and if they are of different genders the masculine is preferred.

(*c*.) If the subjects are numerous, impersonal, and of varying genders, the verb should always agree with the nearest subject, though a singular verb is permissible after a number of impersonal subjects each of which is in the singular.

If these few rules be borne in mind and those relating to the concord of the adjective and the qualified noun, there will be found no difficulty in constructing a thoroughly grammatical sentence in Hindustani.

Examples:—

(*a.*) Subject, Masculine Singular.

یهه پاني بهت جلد بهتا هی

Yeh pānī (m.) *bahut jald bahtā haī.*

This water flows very fast.

(*a.*) Subject, Feminine Singular.

میري گهوڑي تیزي کرتي هی

Merī ghoṛī tezī kartī hai.

My mare is impetuous.

(*b.*) Subjects, Rational of the same genders.

میرا چچا اور اوسکا بیٹا آ گئے هین

Merā chachā aur uskā beṭā ā ga-e haiṇ.

My uncle and his son have arrived.

(*b.*) Subjects, Rational of different genders.

میرا بهای اور بهن دهلي کے رهنیوالے هین

Merā bhāī (m.) *aur bahiṇ* (f.) *Dihlī ke rahne wāle haiṇ.*

My brother and sister are inhabitants of Dihlī.

(*c.*) Subjects numerous, impersonal, of varying gender.

اس باغ کے پهول پهل روشین کیاریان اور
فوارے بہت اچهے لگتے هین

Is bāgh ke phūl (m.) *phal* (m.) *rawishen* (f.) *kīyārīyān* (f.) *aur fawwāre* (m.) *bahut achche lagte hain.*

The flowers, fruit, paths, beds and fountains of this garden are very pleasant.

(*c*) Subjects numerous, each in the singular and impersonal.

اوسکي بندوق بلم تلوار اور خنجر چوري گیا هی

Uskī bandūq, ballam, talwār aur khanjar chorī gayā hai,
His gun, spear, sword and dagger have been stolen.

Adverbs.

Adverbs are particles used to qualify any word or sentence in connection with which they occur, and have reference either to time, place, or manner.

The following is a list of those of most ordinary occurrence.

آج	*āj*	to-day.
کل	*kal*	yesterday, (or in future) to-morrow.
آجکل	*ājkal*	nowadays.
پرسون	*parson*	day before yesterday (or in future) the day after to-morrow.*
ترسون	*tarson*	three days hence.
همیشه	*hamesha*	always.
نت	*nit*	always.

* "The day before," is to be translated گئے دن *ga'e din*, that is the by-gone day. Similarly "the night before" is گئي رات *ga'ī rāt*.

جونہیں	*joṇ hīṇ*	as soon as.
جھٹ	*jhaṭ*	instantly.
تُرت	*turt*	quickly, soon.
آگے	*āge*	before (of time.)
آگے	*āge*	in front, before (of place.)
سامھنے	*sāmhne*	in front, before (of place.)
پاس	*pās*	near, at the side of.
اوپر	*ūpar*	over, above, upon.
نیچے	*nīche*	below, under.
پار	*pār*	beyond.
وار پار	*wār pār*	through and through.
شاید	*shāyad*	possibly, perhaps.
البتہ	*albatta*	certainly.
بے شک	*be shakk*	undoubtedly.
دھیرے	*dhīre*	gently.
زور سے	*zor se*	violently.
بس	*bas*	enough.
زیادہ	*ziyāda* vulgo *jāstī*	more.
جون تون	*joṇ toṇ*	the best way he could.

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, يہ YIH, وہ WUH, كون KAUN, جون JAUN, تون TAUN, AS UNDER:

	Near.	Remote.	Interrogative.	Relative.	Correlative.
	يہ *yih*, this.	وہ *wuh*, that.	كون *kaun*, who.	جون *jaun*, who, which	تون *taun*, that same.
1	اب *ab*, now.	اسوقت *us-waqt*, then.	كب *kab*, كد *kad*, } when?	جب *jab*, جد *jad*, } when.	تب *tab*, تد *tad*, } then.
2	يہان *yahāṇ*, here.	وہان *wahāṇ*, there.	كہان *kahāṇ*, where?	جہان *jahāṇ*, wherever.	تہان *tahāṇ*, there.
3	ادہر *idhar*, hither.	ادہر *udhar*, thither.	كدہر *kidhar*, where?	جدہر *jidhar*, whither.	تدہر *tidhar*, thither.
4	يون *yūṇ*, this.	وون *wūṇ*, in that way.	كيون *kyūṇ*, how?	جيون *jyūṇ*, as.	تيون *tyūṇ*, so, same.
5	آيسا *aisā*, like this.	ويسا *waisā*, like that.	كيسا *kaisā*, like what?	جيسا *jaisā*, like, which.	تيسا *taisā*, like that.
6	اتّا *ittā*, ايتا *etā*, } this much.	اتّا *uttā*, اوتا *otā*, } that much.	كتّا *kittā*, كيتا *ketā*, } how much?	جتّا *jittā*, جيتا *jetā*, } as much.	تتّا *tittā*, تيتا *tetā*, } so much.
7	اتنا *itnā*, ايتنا *etnā* } this many.	اتنا *utnā*, اوتنا *ūtnā*, } that many.	كتنا *kitnā*, كيتنا *ketnā*, } how many?	جتنا *jitnā*, جيتنا *jetnā*, } as many.	تتنا *titnā*, تيتنا *tetnā*, } so many.

N.B.—*This table is known as Dr. Gilchrist's Philological Harp.*

Postpositions.

These parts of speech follow the noun, which is put in the genitive inflected form. Most of them take the masculine form کے *ke*, but a few take كي *kī*. These latter are—

بابت	*bābat*	on account of.	طرف	*ṭaraf*	in direction of.
خاطر	*khāṭir*	for the sake of.	طرح	*ṭaraḥ*	after manner of.

معرفت	*ma'rfat*	by means of.
نسبت	*nisbat*	in comparison with.
مانند	*mānind*	like.

These four: مانند *mānind*, نسبت *nisbat*, معرفت *ma'rfat*, بابت *bābat*, sometimes *precede* the noun, in which case they take کے *ke* like the others; a few of the most common of which are here given—

آگے	*āge*	before (both of time and place.)
بدلے	*badle*	instead of.
برابر	*barābar*	equal to, level with.
باهر	*bāhar*	outside.
بعد	*ba'd*	after (of time.)
پیچھے	*pīchhe*	after (of time or place.)
لائق	*lā'iq*	worthy.
لئے	*li'ye*	for the sake.
موافق	*muwāfiq*	like.
مطابق	*muṭābiq*	in accordance with.

بر خلاف	*bar* ***kh****ilāf*	in opposition to.
نزدیک	*nazdīk* vulgo *nagīch*	near,
نیچے	*nīche*	beneath.
پاس	*pās*	near, in the possession of.
سامھنے	*sāmhne*	before (of place only).
ساتھ	*sāth*	with.
سنگ	*sang*	with.
اوپر	*ūpar*	above.
واسطے	*wāsṭe*	for the sake of.
یہاں هاں	*yahāṇ, hāṇ*	with, at the home of.
ذریعے	* *zari'e*	by means of.
وسیلے	* *wasīle*	by means of.
سبب	* *sabab*	by reason of.

Conjunctions.

اگر *agar* followed by تو *to* if—then, in that case.†

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* These are compounded with *ba*, and *precede* the noun, or with the ablative preposition *se* and *follow* it, *e.g.* :—

Mohan ke zari'e se or *Bazari'e Mohan ke.* } by Mohan's aid.

Ba sabab muflisī ke or *Muflisī ke sabab se.* } by reason of poverty.

† Example :—

Agar wuh ātā to main ***kh****ūsh hotā.* If he had come I should have been pleased.

اگرچه *agarchi* followed by ليكن *lekin*, or by توبهي *to bhī* or تاهم *tā ham*				although—still
اور *aur*	followed by	اور *aur*		both—and.
بهي *bhī*	,,	بهي *bhī*		both—and.
چونكه *chunki*	,,	لهذا *lihāza* or اس لئے *Is līye*		since—therefore
جب تک * *jab tak*	,,	تب تک *tab tak*		while.
جو *jo*	,,	تو *to*		if—then.
خواه *khwāh*	,,	خواه *khwāh*		either—or.
هرچند *harchand*	,,	ليكن *lekin* or توبهى *to bhī.*		although—yet
چاهے *chāhe*	,,	چاهے *chāhe*		whether—or.†

Interjections.

خبردار *khabardār.*	take care !
شاباش *shābāsh.*	bravo—well done.
واه واه *wāh wāh.*	dear me ! bravo.
افسوس *afsos*, or حيف *ḥāif.*	alas !

---

* *Jab tak sāṇs tab tak ās.* While there is life there is hope.

† *Chāhe jīūn chāhe marūn.* Whether I live or die.
Harchand (see page 248, Urdu line 13).

Names of Months Hindū and Muḥammedan.*

English.	Hindū.	Muḥammedan.	Remarks.
January.	پوس *Pūs.*	محرّم *Muḥarram.*	*The correspondence of these months with the English months is only approximate owing to the different systems of reckoning
February.	ماگھ *Māgh.*	صفر *Ṣafār.*	
March.	پھاگن *Phāgun.*	ربيع الأوّل *Rabī'ul-awwal.*	
April.	چيت *Chait.*	ربيع الثّاني *Rabī'uṣ-ṣānī.*	
May.	بيساکھ *Baisākh.*	جمادي الأوّل *Jamādīu-l-awwal.*	
June.	جيٹھ *Jeṭh.*	جمادي الثّاني *Jamādīu-ṣ-ṣānī.*	
July.	اساڑھ *Asaṛh.*	رجب *Rajab.*	
August.	ساون *Sāwan.*	شعبان *Sha'bān.*	
September.	بھادون *Bhādoṇ.*	رمضان *Ramaẓān.*	
October.	کوار *Kuār.*	شوّال *Shawwāl.*	
November.	کاتک *Kātik.*	ذي القعده *Ẕīl Qa'dah.*	
December.	اگھن *Aghan.*	ذي الحجه *Ẕīl Hijjah.*	

N.B.—The Hindū year commences with the month بيساکھ *Baisākh.* The Muḥammedan year commences with the month محرّم *Muḥarram.*

Days of the week.

English.	Urdū.	Hindī.	Pronunciation.
Sunday.	اتوار	इत्वार	*Itwār.*
Monday.	سوموار - پیر	सोमबार	*Pīr* or *Somwār.*
Tuesday.	منگل	मङ्गल	*Mangāl.*
Wednesday.	بده	बुध	*Budh.*
Thursday.	جمعرات	बिफै	*Juma'rāt* or *Biphai.*
Friday.	جمعه	सूक्र	*Jum'ah* or *Sūk.*
Saturday.	سنیچر - هفته	सनीचर	*Sanīchar* or *Hafta.*

The following formula is given for converting the Christian into the corresponding Muhammedan year, and *vice versâ*:—

$$H \times \cdot 97 + 621 \cdot 54 = C$$

$$\frac{C - 621 \cdot 54}{\cdot 97} = H$$

where H is the Muhammedan year—*year of the Hegira* (A.H.) Hijrí هجري (ھ)

C. is the Christian year. (A.D.) عيسوي *'Isawī* (ع).

For example, 1894 A.D. by this formula will be found to correspond to 1312 A.H.

If from the Muhammedan year thus found we deduct eleven we get the Hindu year (Sambat), 1312 – 11 = 1301 (Sambat).

PART II.

COLLOQUIAL SENTENCES.

N.B.—The student is advised to study this portion of the book very carefully—paying especial attention to those sentences to which an asterisk is prefixed, as they contain examples of specially important idioms or constructions.*

General Phrases.

Guft-o-gū. Bāt chīt. — گفت وگو - بات چیت

Who are you?
Tū kaun hai?
تو کون هی

Who is that man?
Wuh kaun shakhṣ hai?
وہ کون شخص هی

What is your name?
Tumhārā kyā nām hāi?
تمہارا کیا نام هی

Where do you come from?
Tum kahāṇ se āte ho?
تم کہان سے آتے هو

What do you want?
Kyā māṇgte ho?
کیا مانگتے هو

Where do you live?
Tum kis jagah rahte ho?
تم کس جگهه رهتے هو

What is your trade?
Tumhārā kyā pesha hai?
تمہارا کیا پیشہ هی

Where are you going?
Kidhar jāte ho?
کدھر جاتے هو

Where is my servant?
Hamārā naukar kahāṇ?
همارا نوکر کہان

Call my syce (groom).
Hamāre sā-is ko bulāo.
همارے سائس کو بلاو

When will you return?
Tum kab tak phir āoge?
تم کب تک پھر آوگے

In a week's time.
Ek hafte ke 'arṣe meṇ.
ایک هفتے کے عرصے مین

In a few days.
Thoṛe roz ba'd.
تھوڑے روز بعد

Do you know my house?
Tum mere baṇgle ko pahchānte ho?
تم میرے بنگلے کو پہچانتے هو

It is near the Fort.
Qil'e ke pās hai.
قلعے کے پاس هی

On the bank of the river.
Daryā ke kināre par.
دریا کے کنارے پر

Not far from the Church.
Girjā ghar se thoṛī dūr.
گرجا گھر سے تھوڑي دور

You go on in front.
Tum āge jāo.
تم آگے جاو

I will follow after.
Ham pīchhe se āwenge.
هم پیچھے سے آوینگے

How far is the Post Office?
Dāk-khāna kitnī dūr hai?
ڈاک خانه کتني دور هی

* About a mile from here.
Yahāṉ se ko-ī ek mīl hai.
یهان سے کوئي ایك میل هی

Send for a carriage.
Ek gāṛī māṉgāo.
ایک گاڑي منگاو

I want a closed carriage.
Band gāṛī chāhiye.
بند گاڑي چاهئے

Now I am ready.
Ab maiṉ ṭaiyār hūṉ.
اب مین طیار هون

Your horse is lame.
Tumhārā ghoṛā laṉgṛātā hai.
تمهارا گهوڑا لنگڑاتا هی

He goes very slowly.
Wuh bahut mīṭhā jātā hai.
وه بهت میٹها جاتا هی

* I shall be late.
Ham ko der lagtī hai.
هم کو دیر لگتي هی

Look sharp—whip up.
Jaldī karo—chābuk māro.
جلدي کرو - چابک مارو

Open the windows.
Khiṛkiyoṉ ko khol do.
کهڑکیون کو کهول دو

* Shut the door.
Darwāze ko band karnā.
دروازے کو بند کرنا

---

* Observe the construction.

Drive to the Telegraph Office. *Tār-ghar par hāṇk kar le jāo.*	تار گهر پر هانک کر ليجاو
Afterwards to the railway station. *Ba'd us ke, rel ke isteshan par jāo.*	بعد اوسکے - ريل کے استيشن پر جاو
Ask if there is a letter for me. *Pūchho, mere līye ko-ī chiṭṭhī hai yā nahīṇ?*	پوچهو ميرے ليئے کوئي چٹهي هی يا نہين
Where is the Pay Office? *Bakhshī Ṣāḥib kā daftar kidhar hai?*	† بخشي صاحب کا دفتر کدهر هی
On the other side of this street. *Is raste kī dūsrī ṭaraf.*	اس رستے کي دوسري طرف
Opposite the Staff Office. *Birgid Mejar ke daftar ke sāmne.*	برِڈ ميجر کے دفتر کے سامنے
Beyond the Cavalry Mess. *Risāle ke Messkoṭ kī parlī ṭaraf.*	رسالے کے ميس کوٹ کي پرلي طرف
This side of the European Infantry Mess. *Lāl Kurtī ke Messkoṭ kī warlī ṭaraf.*	لال کرتي کے ميس کوٹ کي ورلي طرف
On the right of the road. *Saṛak kī dāhnī ṭaraf par.*	سڑک کي داهني طرف پر
To the left of the shops. *Dukānoṇ kī bāīṇ ṭaraf.*	دکانون کي بائين طرف

† بخشي خانه *Bakhshīkhāna.* Pay Office.

This is the Native Infantry Mess.
Yeh Kālī Palṭan kā Messkoṭ hai.
یہہ کالي پلٹن کا میس کوٹ هی

The Lieutenant-Governor's house.
Lāṭ Ṣāḥib kī koṭhī.
لاٹ صاحب کي کوٹھي

Is Mr. ——— at home?
——*Ṣāḥib ghar meṇ haiṇ?*
صاحب گھر مین هین

Not at home, Sir.
Ḥuẕūr, darwāza band hai.
حضور دروازہ بند هے

Very well, take my cards.
Achchhā, ṭikaṭ le lo.
اچھا ٹکٹ لے لو

Put this box into the gāṛī.
Yeh ṣandūq gāṛī meṇ rakho.
یہہ صندوق گاڑي مین رکھو

*Be careful not to break it.
K͟habardār, usko mat toṛo.
خبردار اوسکو مت توڑو

Sir, a gentleman has called.
Ḥūẕūr, ek bāhar kā Ṣāḥib āyā hai.
حضور ایک باهر کا صاحب آیا هی

Very well, admit him.
Bahut achchhā, salām do.
بہت اچھا سلام دو

What o'clock is it?
Kitne baje haiṇ?
کتنے بجے هین

Twenty minutes past eight.
Aṭh baj ke bīs minaṭ haiṇ.
آٹھہ بج کے بیس منٹ هین

A quarter to six.
Paune chhe baje.
پونے چھہ بجے

---

* Observe the construction. We may also say مت توڑنا *mat toṛnā.* This use of the infinitive in the negative gives increased emphasis to the command.

Call me at seven to-morrow.
Mujhe kal ṣubḥ ke sāt baje jagāo.
مجھے کل صبح کے سات بجے جگاو

Order my horse.
Ghoṛe ke wāsṭe ḥukm do.
گھوڑے کے واسطے حکم دو

Which saddle—the parade saddle?
Kaun sā zīn Ṣāḥib, pareṭī zīn?
کون سا زین صاحب - پریتی زین

No—a plain saddle and the new girths.
Na, safāt, aur na-e tang.
نہ, سفات - اور نئے تنگ

This bridle is dirty.
Yeh lagām mailī hai.
یہہ لگام میلي هی

My stirrup is too long.
Rikāb lambī hai.
رکاب لمبي هی

Shorten it two holes.
Use do ghar chhoṭā karo.
اوسے دو گھر چھوٹا کرو

Bring the chestnut pony.
Surang ṭaṭṭū le āo.
سرنگ ٹٹو لے آو

Take the gray to the Polo ground.
Sabze ṭaṭṭū ko Polo kī jagah le jāo.
سبزے ٹٹو کو پولو کي جگہ لے جاو

*Wait there for me.
Wahāṇ hamārā rasta dekho.
وهان همارا رستہ دیکھو

*Take the new sticks with you.
Na-ī lakṛiyāṇ sāth le jānā.
نئي لکڑیان ساتھہ لے جانا

---

* Observe the construction.

Change the pony mare's bridle.
Ṭaṭuānī kī lagām badal do.
تٹوانی کی لگام بدل دو

*You must get the dun pony shod.
Samand ṭaṭṭu kā na'l bandhwānā chāhiye.
سمند ٹٹو کا نعل بندھوانا چاھئے

How did his back get rubbed.
Pīṭh kis ṭaraḥ lag ga-ī?
پیٹھ کس طرح لگ گئی

Mind and rub him down well.
Khabardar, khūb mālish karo.
خبردار خوب مالش کرو

Put bandages on his legs.
Chāron pāṇoṇ par paṭṭī bāṇdho.
چارون پانون پر پٹی باندھو

*Have one or two mouthfuls of water given him.
Ek do ghoṇṭ pānī dilwā do.
ایک دو گھونٹ پانی دِلوادو

Be at the Club at four precisely.
Chār baje ṭhīk Kalab ghar ḥāẓir ho.
چار بجے ٹھیک کلب گھر حاضر ھو

What clothes will you wear, Sir.
Ḥuẓūr kaunse kapṛe pahneṇge?
حضور کون سے کپڑے پہنینگے

Uniform. Khākī uniform.
Wardī kapṛā. Khākī wardī.
وردی کپڑا خاکی وردی

Give me the warm suit I wore yesterday.
Woh garm joṛa denā jo kal pahnā thā.
وہ گرم جوڑا دینا جو کل پہنا تھا

---

* Observe the doubly causal verb.

Where are my gloves?
Kahāṇ haiṇ dastāne?

کہان هين دستانے

Give me my helmet aud sword and sash.
Wardī ṭopī aur jāl kirich do.

وردي توپي اور جال کرچ دو

Is my horse at the door?
Ghoṛā darwāze par hai?

گهوڑا دروازے پر هی

Parade is at half-past seven.
Pareṭ sāṛhe sāt baje hogī.

پريت ساڑهے سات بجے هوگي

There's plenty of time yet.
Abhī bahūt waqt hai.

ابهي بهت وقت هی

I want breakfast at ten.
Das baje ḥāẓirī chāhiye.

دس بجے حاضري چاهئے

*What is there for lunch?
Tifin ke wāsṭe kyā kyā hai?

تفن کے واسطے کيا کيا هی

Show me the bill of fare.
Bil fel dekhlāo.

بل فيل دکهلاو

Give me whatever is ready.
Jo kuchh ṭaiyār hai le āo.

جو کچهه طيار هی لے آو

Has the dhobi brought my clothes from the wash?
Kyā dhobī jugān lāyā hai yā nahīṇ?

کيا دهوبي جگان لايا هی يا نهين

What is this delay?
Yeh kyā derī hai?

يهه کيا ديري هی

---

* Observe the construction: the repetition of *kyā* implies an expectation that there will be several things to choose from.

This shirt is badly washed.
Yeh qamīṣ achchhī ṭaraḥ se nahīṇ dhoyā gayā.

یه قمیص اچهي طرحسے نهین دهویا گیا

Tell him he must do better.
Kah do ki is se achchhā kām karnā hogā.

کهه دو که اس سے اچها کام کرنا هوگا

Discharge him—he is of no use.
Use jawāb do, kuchh kām kā nahīṇ hai.

اوسے جواب دو - کچهه کام کا نهین هی

Engage another from to-day.
Āj se kisī dūsre ko bhartī karo.

آج سے کسي دوسرے کو بهرتي کرو

*Pay him his due.
Jo kuchh ṭalab denī hai so de denā.

جو کچهه طلب دیني هی سو دے دینا

*Are there any arrears due?
Us kī kuchh chaṛhī hūī ṭalab hai?

اوسکي کچهه چڙهي هوئي طلب هی

*He has a few days' pay due.
Kuchh chhīṭ kī kauṛī bāqī hai.

کچهه چهیت کي کوڙي باقي هی

Is there a good Munshi here?
Yahāṇ ko-ī achchhā Munshī hai?

یهان کوئي اچها منشي هی

*Look out for one and send for him.
Kisī Munshī ko talāsh kar ke bulā bhejo.

کسي منشي کو تلاش کر کے بلا بهیجو

---

* Observe the construction.

*I want to learn Hindustani.
Maiṇ Urdū zabān sīkhā chāhtā hūṇ.
مین اُردو زبان سیکہا چاهتا هون

Sir, I will teach you.
Janāb, maiṇ āp ko sikhā dūṇgā.
جناب مین آپکوسکها دونگا

You must first listen to me.
Pahle merī bātoṇ ko sunnā chāhiye.
پہلے میري باتون کو سننا چاهیئے

*Then try to speak yourself.
Ba'd us ke āp bolne kā qaṣd kījiyegā.†
بعد اوسکے آپ بولنے کا قصد کیجئیگا

I cannot understand you.
Maiṇ āp kī bāt ko nahīṇ samajh saktā hūṇ.
مین آپکي باتکو نہین سمجهه سکتا هون

Please to speak more slowly.
Āp, mihrbānī kar ke, zara āhista boliye.
آپ مہرباني کرکے ذرا اهسته بولئے

Will you kindly repeat that?
Mihrbānī se us bāt ko phir kahiye.
مهرباني سے اوس بات کو پهر کہئے

I said it is a fine day.
Main ne kahā thā ki āj mausim ṣāf hai.
مین نے کہا تها که آج موسم صاف هی

*I will say every thing twice.
Maiṇ har ek bāt ko do bār bolā karūṇgā.
مین هر ایک باتکو دوبار بولا کرونگا

---

* Observe the construction.

† The (future) precative imperative used respectfully.

*If you paid attention you would soon learn to speak.
Agar āp tawajjuh karte to jaldī se guft-gū karnā sīkhte.
اگر آپ توجه کرتے تو جلدي سے گفتگو کرنا سیکهتے -

*I would write if I had leisure.
Agar furṣat hotī to maiṇ likhtā.
اگر فهرست هوتي تو مین لکهتا

*I used to write a little every day.
Maiṇ thoṛā bahut har roz likhtā.
مین تهوڑا بهت هر روز لکهتا

I was waiting for you.
Maiṇ āp ke intiẓār meṇ thā.
مین آپکے انتظار مین تها

I will ask for a pen and ink.
Maiṇ qalam dawāt mangātā hūṇ.
مین قلم دوات منگاتا هون

He had brought me a pen already.
Woh peshtar se ek qalam mere wāsṭe lāyā thā.
وه پیشتر سے ایک قلم میرے واسطے لایا تها

How much did you give for this?
Ap ne is ke liye kitnā dām diyā.
آپ نے اسکے لیئے کتنا دام دیا

I bought it from my Munshi.
Maiṇ ne apne Munshī se kharīdā.
مین نے اپنے منشي سے خریدا

I saw your books on the table.
Maiṇ ne āp kī kitābeṇ mez par dekhīṇ.
مین نے آپکي کتابین میز پر دیکهین

---

* Observe the construction, noting the *conditional* and *habitual* use of the imperfect.

He heard a sound.
Us ne ek āwāz sunī.

اوسنے ایک آواز سنی

*He thought it must be the report of a gun.
Us ne yūṇ khiyāl kiyā ki albatta top kī āwāz hai.

اوسنے یون خیال کیا کہ البتہ توپ کی آواز ہی

*He wrote and said he was ill.
Us ne likhā aur kahā ki maiṇ bīmār hūṇ.

اوسنے لکھا اور کہا کہ مین بیمار هون

*He said he could not perform that duty.
Us ne ʻarẓ kiyā ki woh kām mujh se nahīṇ ho saktā.

اوسنے عرض کیا کہ وہ کام مجھسے نہین هوسکتا

I do not understand this word.
Maiṇ is lafẓ ko nahīṇ samajhtā hūṇ.

مین اس لفظ کو نہین سمجھتا هون

Kindly explain the meaning of this sentence.
Is jumle kā maʻna āp mihrbānī kar ke bayān kījiye.

اس جملہ کا معنی آپ مہربانی کرکے بیان کیجئے

I am much obliged to you.
Maiṇ āp kā bahut mamnūn hūṇ.

مین آپ کا بہت ممنون هون

This is not right.
Yeh durust nahīṇ.

یہہ درست نہین

I am very thankful to you.
Maiṇ āp kā bahūt shukr-guzār hūṇ.

مین آپکا بہت شکر گذار هون

---

* Observe the construction. *Oratio recta* used in Urdu.

It seems as if it would rain.
Aisā ma'lūm hotā hai ki shāyad pānī barsegā.
ایسا معلوم هوتا هی که شاید پاني برسیگا

You are right. It is raining now.
Āp bajā hain. Abhī menh barastā hai.
آپ بجا هین ابهي مینه برستا هی

It will soon clear.
Jald sāf hogā.
جلد صاف هوگا

*The clouds are breaking.
Bādal khule jāte hain.
بادل کهلے جاتے هین

The sun is shining again.
Dhūp phir nikal āī hai.
دهوپ پهر نکل آئي هی

It is thundering and lightning.
Bādal garajtā hai aur bijlī chamak rahī hai.
بادل گرجتا هی اور بجلي چمك رهي هی

*I fear it will hail.
Main dartā hūn, mabādā ole na paren.
مین ڈرتا هون مبادا اولے نه پڑین

It will do much harm to the crops.
Fasl ko bahut nuqsān karegā.
فصل کو بهت نقصان کریگا

Grain will become very dear.
Anāj bahut mahange ho jāenge.
اناج بهت مهنگے هو جاینگے

---

* Observe the construction.

What is the bazar rate for rice? *Bāzār meṇ chāṇwal kā kya nirkh hai?*	بازار مین چانول کا کیا نرخ هی
*Flour is cheaper than it was. *Aṭe ka nirkh baṛh gayā hai.*	آٹے کا نرخ بڑہ گیا هی
*It will soon become dearer. *Nirkh jaldī se ghaṭ jāegā.*	نرخ جلدي سے گہٹ جایگا
I must go now. *Ab mujh ko jānā hai.*	اب مجهکو جانا هی
I will return to-morrow as usual, Deo volente. *Kal dastūr ke muwāfiq, inshā 'Allāh main phir āūṇgā.*	کل دستور کے موافق انشاء الله مین پہر آونگا
I hope you will not get wet. *Umīd hai ki ḥuzūr bhīg na jāeṇ.*	امید هی که حضور بہیگ نه جائین
Can you lend me an umbrella? *Ap chhātā 'āriyatan de sakte ho?*	آپ چہاتا عاريةً دے سکتے هو
There is only this old one. *Faqaṭ ye ek purānā chhātā hai.*	فقط یهه ایک پرانا چہاتا هی
That will do very well. *Achchhā, is se kām ba-khūbī chalegā.*	اچها اس سے کام بخوبي چلیگا

---

* This is a very important idiom نرخ *Nirkh*, means the amount of any given commodity sold for a given sum.

Hence نرخ بڑهنا *Nirkh baṛhnā*, means that you get more for your money, hence to be cheaper.

*I will return it immediately.
Maiṇ us ko fauran wāpas bhejtā hūn.

مین اوسکو فوراً واپس بهیجتا هون

If I had known I would have sent for a tikka gari.
Agar maiṇ jāntā to ẓarūr ṭhikā gāṛī maṇgwātā.

اگر مین جانتا تو ضرور ٹهیکه گاڑي منگواتا

It does not matter.
Kuchh muẓāyaqa nahīṇ.

کچهه مضایقه نهین

Do not distress yourself, Sir.
Ap na ghabrāiye.

آپ نه گهبرا ئیے

Military Phrases.

He drew his bayonet from the scabbard.
Us ne apnī saṇgīn mīyān se nikālī (kheṇchī).

اوسنے اپني سنگين ميان سے نکالي (کهينچي)

He made a blow at me with his sword.
Us ne apnī talwār se mere ūpar wār kiyā.

اوسنے اپني تلوار سے میرے اوپر وار کیا

I warded it off and killed him.
Maiṇ ne us kā wār khālī diyā aur use mār ḍālā.

مین نے اوسکا وار خالي دیا اور اوسے مار ڈالا

The edge of his sword was notched.
Us kī talwār kī dhār kirī huī thī.

اوسکي تلوار کي دهار کري هوئي تهي

---

* Observe the use of the present tense in Urdu, to express an action in the immediate future.

Fortunately the blade broke.
Ḥusn-i-ittifāq se phal ṭūṭ gayā.

حسن اتفاق سے پھل ٹوٹ گیا

*Otherwise he would have certainly killed me.
Warna mujh ko ẓarūr mār ḍāltā.

ورنه مجهكو ضرور مار ڈالتا

Many of our men fell in action.
Hamārī fauj ke bahut se jawān kām āe.

هماري فوج كے بهت سے جوان كام آئے

*They had taken three days' ration.
Tīn roz kī rasad sāth līye hue the.

تين روز كي رسد ساتهه لیئے هوئے تهے

We had no water for 24 hours.
Ek shabāna-roz tak pānī na milā.

ايک شبانه روز تک پاني نه ملا

*Many horses, mules and camels died.
Bahut se ghoṛe, khachchar, aur ūnṭ saqaṭ ho ga-e.

بهت سے گهوڑے خچر اور اونٹ سقط هو گئے

*The wounded man died of his wounds.
Wuh zakhmī zakhmoṇ ke māre faut huā.

وه زخمي زخمون كے مارے فوت هوا

The Pioneers carry spade and pickaxe.
Bel-dāroṇ ke pās belcha aur gaīṇtī rahtī hai.

بيلدارون كے پاس بيلچه اور گينتي رهتي هى

---

* Observe the construction.

*The lance is a very useful weapon.
Hathyāron meṇ se neza bahut kām kā hai.

هتهیارون مین سے نیزہ بہت
کام کا هی

The English sword is straight and pointed.
Aṇgrezī kirich sīdhī hai aur pīplā-dār hai.

انگریزي کرچ سیدهي هی
اور پیپلا دار هی

The cavalry sword is curved.
Sawāroṇ kī talwār khamdār hai.

سوارون کي تلوار خمدار هی

I galloped after him.
Maiṇ ne us ke pichhe ghoṛā sarpaṭ pheṇkā (dauṛāyā).

مین نے اوسکے پیچهے گهوڑا
صرپٹ پهینکا (دوڑایا)

His horse stumbled and fell.
Us kā ghoṛā ṭhokar khā kar gir gayā.

اوسکا گهوڑا ٹهوکر کهاکر گر گیا

My horse crushed his head with his hoof.
Mere ghoṛe ne sum se us kā sar kuchal ḍālā.

میرے گهوڑے نے سم
سے اوسکا سر کچل ڈالا

As he fell he fired a shot at me.
Girte hī us ne mere ūpar apnī bandūq chalāī.

گرتے هي اوسنے میرے
اوپر اپني بندوق چلائي

The bullet passed through my helmet.
Golī merī ṭopī se wār pār huī.

گولي میري ٹوپي سے وار
پار هوئي

---

* Observe the construction.

The enemy fled in all directions. *Dushman tittar bittar ho kar bhāg ga-e.*	دشمن تتر بتر هوكر بهاگ گئے
We learned their strength from spies. *Ham ne jāsuson se un kī quwwat mā'lūm kī.*	همنے جاسوسون سے اونكي قوت معلوم كي
*Their infantry were armed with breech-loaders. *Un kī piyāda fauj koṭhī-dār bandūqon ko rakhtē thē.*	اونكي پيادة فوج كوٹهي دار بندوقون كو ركهتے تهے
Their guns were of cast-iron. *Un kī topen ḍhale hue lohe kī thīn.*	اونكي توپين ڈهلے هوے لوهے كي تهين
They were encamped to the eastward. *Wuh pūrab kī ṭaraf khīma-zan the.*	وة پورب كي طرف خيمه زن تهے
How did you attack the stockade? *Tum ne sangar par kis ṭaraḥ se ḥamla kiyā?*	تمنے سنگر پر كس طرحسے حمله كيا
They fought very bravely. *Wo bohut jawān-mardī se laṛte rahe.*	وة بهت جوان مردي سے لڑتے رهے
Many were killed and wounded. *Bahut se maqtūl aur majrūḥ hūe.*	بهت سے مقتول اور مجروح هوے

---

* Observe the construction.

They gave way very reluctantly.
Wuh nihāyat mushkil se pīchhe ko haṭ ga-e.

وہ نہایت مشکل سے پیچھے کو ہٹ گئے

On what sort of ground was the battle fought?
Jahāṇ laṛāī huī wahāṇ zamīn kaisī thī?

جہان لڑائی ہوئی وہان زمین کیسی تہی

Was there much cover for the men?
Jawānoṇ ke līye bahut āṛ thī yā nahīṇ?

جوانون کے لیئے بہت اڑ تہی یا نہین

There were some sugarcane fields.
Kītne ek ganne (īkh) ke khet the.

کتنے ایک گنے (ایکھہ) کے کھیت تہے

*In which we hid as we advanced.
Jin meṇ ham chhipte chhipte āge baṛhte ga-e.

جن مین ہم چھپتے چھپتے آگے بڑھتے گئے

*They did not see us till we were close.
Jab tak ki ham nazdīk na ā-e the unhoṇ ne nahīṇ dekhā.

جبتک کہ ہم نزدیک نہ آئے تہے اونہون نے نہین دیکھا

*Then we fired volleys and charged.
Pher ham ne bāṛeṇ uṛāīṇ aur hallā kiyā.

پھر ہمنے باڑین اڑائین اور هلا کیا

The hills were very steep and rough.
Pahāṛ bahut ṭhāṛh aur behaṛ the.

پہاڑ بہت ٹہاڑہ اور بیہڑ تہے

---

* Observe the construction.

*The battle lasted till nightfall.
Shām tak laṛāī barābar hotī rahī.
شام تک لڑائي برابر هوتي رهي

Many deserters came over to us.
Bahut se bhagoṛe hamārī fauj meṇ ā mile.
بهت سے بهگوڑے هماري فوج مين آملے

Immediately at daybreak we crossed the river.
Ṣubḥ hote hī ham ne daryā ko 'ubūr kiyā.
صبح هوتے هي همنے دريا كو عبور كيا

We found a ford a little way off.
Thoṛī dūr par ek pāyāb ham ne pāyā.
تهوڑي دور پر ايک پاياب همنے پايا

Over which our cavalry crossed.
Ki jis se hamāre sawār utar ga-e.
كه جس سے همارے سوار اُتر گئے

Some of our heavy guns stuck in the mud.
Bharī topoṇ meṇ se kāī ek kīchaṛ meṇ phaṇs ga-īṇ.
بهاري توپون مين سے كئي ايک كيچڑ مين پهنس گئين

*The whole force had crossed by midday.
Dopahar tak tamām fauj utar ga-ī thī.
دوپهر تک تمام فوج اوتر گئي تهي

*By forced marches we reached the capital.
Yalghār kar ke ham pāe-takht ko pahuṇche.
يلغار كركے هم پاے تخت كو پهنچے

---

* Observe the construction.

We left all camp-followers behind.
Ham ne sab bahīr o bungāh ko pīchhe chhoṛ diyā.
همنے سب بہیرو بنگاہ کو پیچھے چھوڑ دیا

*The garrison capitulated without opposition.
Ahl-i-qil'ah ne baghair muqābala kīye taslīm kī.
اهل قلعه نے بغیر مقابله کیئے تسلیم کي

At what time did the prisoner go on guard?
Qaidī kis waqt pahre par gayā?
قیدي کس وقت پهرے پر گیا

When did you notice he was drunk?
Tum ne kab mā'lūm kiyā ki woh matwālā hai?
تمنے کب معلوم کیا که وه متوالا هی

To whom did you report the fact?
Tum ne is bāt kī ittilā' kis ko dī?
تمنے اس بات کي اطلاع کسکو دي

Had he all his proper accoutrements?
Us kā sab kīl kāṇṭā durust thā.
اوسکا سب کیل کانٹا درست تها

You say he was asleep near his sentry box.
Tum yeh kahte ho ki wuh apnī gumtī ke pās so rahā thā.
تم یهه کهتے هو که وه اپني گمتي کے پاس سو رها تها

Yes sir, and his rifle was lying on the ground.
Hāṇ Janāb, aur us kī bandūq zamīn par paṛī thī.
هان جناب اور اوسکي بندوق زمین پر پڑي تهي

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* Observe the construction.

When you awoke him was he drunk? *Jub tum ne us ko jagāyā to nashe meṇ thā?*	جب تمنے اوسکو جگایا تو نشے مین تھا
*Can you repeat his exact words? *Kyā tum us kī ṭhīk ṭhīk bātoṇ ko i'āda kar sakte ho?*	کیا تم اوسکي ٹھیک ٹھیک باتون کو اعادہ کر سکتے ھو
*Where was his pouch belt found? *Us kā tosh-dān kahāṇ se barāmad hūā?*	اوسکا توشدان کہان سے برامد ھوا
This is a crime punishable with death, transportation, corporal punishment, imprisonment or dismissal. *Yeh ek aisā gunāh hai jis kī sazā yā qatl, yā jalā-waṭanī, yā mār khānā, yā qaid, yā barṭaraf honā hai.*	یهہ ایک ایسا گناہ ھے جسکي سزا یا قتل یا جلا وطني یا مار کہانا یا قید یا بر طرف ھونا ھی
The articles of war— *Āīn-i-lashkarī.—*	آین لشکري
It is thus written in the articles of war— *Āīn-i-lashkarī meṇ yoṇ likhā hai ki—*	آین لشکري مین یون لکہا ھی کہ

* Observe the construction.

A sentry who in time of war or alarm shall sleep upon his post.

Jo sipāhī pahre-dār laṛāī ke waqt yā kisī aur khatre ke waqt apni chaukī pahre kī jagah par so jāwe.

جو سپاهي پهريدار لڑائي کے
وقت يا کسي اور خطرے
کے وقت اپني چوکي
پهرے کي جگه پر سوجاوے

Shall on conviction suffer death or transportation for life.

Agar us kā gunāh ṣābit ho, to qatl yā 'umr bhar tak jalā-waṭanī us kī sazā hogī.

اگر اسکا گناه ثابت هو تو قتل
يا عمر بهر تک جلاوطني
اسکي سزا هوگي

Or other punishment as by a General Court-Martial shall be awarded.

Yā koī dusrī sazā, jaisī Janral Korṭ Mārshiāl kī tajwīz men ṭhahre.

يا کوي دوسري سزا جيسي
جنرل کورٹ مارشيال کي
تجويز مين ٹهرے

Whenever any Officer or Soldier shall commit a crime deserving punishment by Court-Martial, he shall, by his Commanding Officer, be put under arrest, if an officer: or, if a soldier, be confined.

Jab kabhī koī 'uhda-dār yā sipāhī aisā gunāh kare ki jis kī sazā Korṭ Mārshiāl ke hukm ke qābil hai, jo wuh 'uhda-dār ho, to us kā Kamān Afsar Ṣāḥib us ko nazr-band karegā, aur jo wuh sipāhī ho, to qaid kiyā jāegā.

جب کبهي کوئي عهده دار
يا سپاهي ايسا گناه کرے
که جسکي سزا کورٹ
مارشيال کے حکم کے قابل
هي جو وه عهده دار هو تو
اوسکا کمان افسر صاحب
اوسکو نظر بند کريگا اور جو
وه سپاهي هو تو قيد کيا جايگا

Courts Martial—
Faujī 'Adālat
(or) *Jangī 'Adālat*—

فوجي عدالت
جنگي عدالت

Proceedings of a General Court-Martial, by order of the General Officer Commanding the District, dated ——— held ——— at —— on —— Wednesday, the —— of ——— 1889.
Ek Janral Korṭ Mārshiāl kī rū-ba-kārī Ḍisṭrikṭ ke Janral Afsar Kamānīr ke ḥukm se jo fulānī tārīkh ko ṣādir huā, fulānī chhāonī meṇ, ba-tārīkh fulāṇ, māh fulāṇ, San 1889 'Īsawī, Budh ke roz jam'a huā.

ایک جنرل کورٹ مارشیال کي روبکاري ڈسٹرکٹ کے جنرل افسر کمانیر کے حکم سے جو فلاني تاریخ کو صادر هوا - فلانے چهاوني مین بتاریخ فلان ماه فلان سنه ۱۸۸۹ ع بده کے روز جمع هوا

President.
Mīr-i-Majlis.

میر مجلس

Members.
Ṣāḥibān-i-Majlis.

صاحبان مجلس

At eleven o'clock the Court opens.
Gyārah baje Korṭ jam'a huā.

گیاره بجے کورٹ جمع هوا

The prisoner ————, is, brought before the court. —— appears as prosecutor and takes his place.
Sipāhī fulāṇ qaidī ho kar Korṭ ke sāmhne pesh kiyā jātā hai; fulāṇ Ṣaḥib mudda'ī ḥāẓir hūā aur apnī jagah par baiṭhtā hai.

سپاهي فلان قیدي هوکر کورٹ کے سامهنے پیش کیا جاتا هی فلان صاحب مدعي حاضر هوا اور اپني جگهه پر بیٹهتا هی

The order for convening the Court and Appointment of President is read. *Korṭ ke jam'a hone kā ḥukm aur Mīr-i-Majlis ke muqarrar hone kī sanad sunāī jātī hai.*	کورٹ کے جمع هونيکا حکم اور مير مجلس کے مقرر هونے کي سند سنائي جاتي هى
Have you any objection to be tried by me as President, or by any of the Members whose names you have heard read? *Main jo Mīr-i-Majlis hūṇ, aur dīgar Ṣāḥibān-i-Majlis jin hon ke nām tumhāre rū-ba-rū sunāe gae hain, un men se kisī par i'tirāẓ karte ho yā nahīn?*	مين جو مير مجلس هون اور ديگر صاحبان مجلس جنهون کے نام تمهارے روبرو سنائے گئے هين اون مين سے کسي پر اعتراض کرتے هو يا نهين

The Charge Sheet. فرد الزام

Fard-i-Ilzām.

The prisoner is arraigned on the following charge, *viz.* :— *Qaidī is jurm par pesh kīyā gayā hai, ya'ne ki* :—	†قيدي اس جرم پر پيش کيا گيا هے يعني که
Are you guilty or not guilty of the charge made against you? *Jis jurm kī tuhmat tum par lagāī jātī hai, tum us jurm ke gunahgār ho yā nahīn?*	جس جرم کي تهمت تم پر لگائي جاتي هے تم اوس جرم کے گنهگار هو يا نهين

† or مجرم, *mujrim*.

The Court find the prisoner to be guilty of the charge?
Korṭ ne yūṇ ṭhahrāyā ke qaidī gunah-gār hai.

کورٹ نے یون ٹہرایا کہ قیدی گنہگار ہے

The Court consider the charge is not proved.
Korṭ ki yeh tājwīz hai ki jurm ṣābit nahīṇ hūā.

کورٹ کی یہہ تجویز ہے کہ جرم ثابت نہین ہوا

The sentence of the Court is that the prisoner be imprisoned with hard labour for two years.
Korṭ kā yeh fatwā hai ki qaidī do baras kī mī'ād tak qaid bā-mashaqqat kī sazā pāwegā.

کورٹ کا یہہ فتوی ہے کہ قیدی دوبرس کی میعاد تک قید با مشقت کی سزا پاویگا

The finding of the Court-Martial is confirmed by the Commander-in-Chief.
Korṭ kī tajwīz jo us qaidī ke ḥaqq meṇ ṭhahrāī gāī Kamānīr-in-Chīf Ṣāḥib bahādur ne manẓūr kī.

کورٹ کی تجویز جو اوس قیدی کے حق مین ٹہرائی گئی کمانیر این چیف صاحب بہادر نے منظور کی

On the assembly of a Court-Martial, the Judge Advocate shall administer to the Interpreter the following solemn affirmation—
Jab Korṭ Mārshiāl ke ijlās kā shurū' ho, tab Jaj Aiḍvokeṭ ko Korṭ ke Mutarjim se īman kī rū se yeh iqrār lenā chāhiye.

جب کورٹ مار شیال کے اجلاس کا شروع ہو تب جج ایڈوکیٹ کو کورٹ کے مترجم سے ایمان کی رو سے یہہ اقرار لینا چاہیئے

All persons, who give evidence at a Court-Martial, are to be examined on oath according to the forms of their respective religions, or affirmation.

Jo gawāh gawāhī ke liye Kort Mārshiāl ke ḥuẓūr āwe, us kī zabāṉ-bandī us ke dīn dharram kī rīt rasm ke muṭābiq qasam kī rū se, yā iqrār kī rū se lī jāegī.

جو گواہ گواهي کے لیئے
کورٹ مارشیال کے حضور
آوے اوسکي زبان بندي
اوسکے دین دهرم کي
ریت رسم کے مطابق قسم
کي رو سے یا اقرار کي رو
سے لي جایگي

Hindoos and Musalmans shall make affirmation as follows—

Hindū Musalmānoṉ se iqrār is ḍhab par liyā jāegā.

هندو مسلمانون سے اقرار اس
ڈهب پر لیا جایگا

I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth.

Maiṉ īmān (dharam) *kī rū se Ḥaqq Ta'ālā Khudā ko ḥāẓir aur nāẓir jān kar* (Parmeshwar Bhagwān ko jān mān ke), *iqrār kartā hūṉ ki wuh bāt jo maiṉ kahūṉ so sachchī kahūṉgā, aur binā lagāo thoṛe bahut ke sab sach kahūṉgā, aur siwā sach ke kuchh aur na kahūṉgā.*

مین ایمان (دهرم) کي رو سے
حق تعالی خدا کو حاضر
اور ناظر جانکر * [پرمیشور
بهگوان کو جان مانکے]
اقرار کرتا هون که وه بات
جو مین کهون سو سچي
کهونگا اور بنا لگاو تهوڑے
بهت کے سب سچ کهونگا
اور سوا سچ کے کچهه اور
نه کهونگا

* *Note.*—The words within brackets are for Hindūs.

The effects of deserters are to be publicly sold, and the proceeds, after payment of regimental debts, remitted to the Treasury.

Bhagoṛoṇ kā māl nīlām meṇ bechnā chāhiye, aur bikrī se jo kuchh ḥāṣil ho us se Rijminṭ ke dain adā kar ke jo bāqī bache, Sarkārī khazāne meṇ dākhil kiyā jāe.

بهگوڙون كا مال نيلام مين بيچنا چاهيئے اور بكري سے جو كچهه حاصل هو اوس سے رجمنٹ كے دين ادا كركے جو باقي بچے سركاري خزانے مين داخل كيا جاے

List of Crimes.

Jarāim kī Fihrist.

جرائم كي فهرست

Disobeying lawful command.
Wājibi ḥukm kā na mānnā.
واجبي حكم كا نه ماننا

Sleeping upon his post.
Apnī chaukī pahre kī jagah par so jānā.
اپني چوكي پهرے كي جگهه پر سو جانا

Leaving his post before regularly relieved.
Apne pahre se ba-ghair ba-qā'ida badlī ke uṭh jānā.
اپنے پهرے سے بغير بقاعده بدلي كے اٹهه جانا

To shamefully abandon.
Be-ghairatī se chhoṛ denā.
بي غيرتي سے چهوڙ دينا

Treacherously making known watchword.
Daghā-bāzī se chaukī pahre kī bāt batā denā.
دغابازي سے چوكي پهرے كي بات بتا دينا

Being drunk when on or for duty.
Naukarī par ho ke, yā naukarī kī ṭaiyārī par ho ke matwālā honā.

نوکري پر هوکے یا نوکري کي طياري پر هوکے متوالا هونا

To be insubordinate or insolent in the ranks.
Ṣaff meṇ ho ke gustā<u>kh</u>ī se ḥukm na mānnā yā be-adabī karnā.

صف مین هوکے گستاخي سے حکم نه ماننا یا بی ادبي کرنا

To behave in a manner unbecoming the character of an Officer.
Aisī chāl nikālnī jo 'uhda-dār kī 'izzat ābrū par na phabe.

ایسي چال نکالني جو عهده دار کي عزت آبرو پر نه پهبي

To malinger, feign or intentionally produce disease or infirmity.
Makr ya bahāne se apne ko bīmār banānā, jān būjh ke apne par koī bīmārī yā 'illat paidā karnā.

مکر یا بهانے سے اپنے کو بیمار بنانا جان بوجهکے اپنے پر کوئي بیماري یا علت پیدا کرنا

Illegally and against the will of.
<u>Gh</u>air-wājibī ṭaur se aur be-marẓī logoṇ kī.

غیرواجبي طور سے اور بی مرضي لوگون کي

To exact carriage, porterage or provisions.
Bār-bardārī yā moṭyā qulī yā khānā sīdhā zabardastī se lenā.

باربرداري یا موتیا قلي یا کهانا سیدها زبردستي سے لینا

Wantonly and intentionally to insult religious prejudices.
Jān būjh ke sharārat se kisī ko dīn dharam ki batoṇ ke sabab chheṛnā.

جان بوجھکے شرارت سے کسي کو دين دھرم کي باتون کے سبب چھیڑنا

Designedly or through neglect.
Jān būjh ke yā ghaflat se.

جان بوجھکے یا غفلت سے

To sell, pawn, lose or injure his horse, arms, cloths, accoutrements or regimental necessaries.
Apne ghoṛe, yā hathyār, yā poshāk, yā saz-sāman ko, ya Rijminṭ ke kisī ẓarūrī āsbāb ko bechnā yā giro rakhnā, ya nuqṣān pahuṇchānā.

اپنے گھوڑے یا ھتھیار یا پوشاک یا ساز سامان کو یا رجمنٹ کے کسي ضروري اسباب کو بیچنا یا گرو رکھنا یا نقصان پھنچانا

To embezzle or fraudulently misapply public money.
Sarkārī rūpaya khājanā yā khiyānat se be-jā kharch karnā.

سرکاري روپیه کھا جانا یا خیانت سے بیجا خرچ کرنا

To connive at or be concerned in.
Jurm meṇsharīk honā yā ana-kānī denā.

جرم مین شریک ھونا یا انا کاني دینا

Disgraceful conduct.
Faẓīḥatī chāl-chalan.

فضیحتي چال چلن

Wilfully maiming or injuring himself.
Jān būjh ke apne ko laṇgṛā lūlā karnā.

جان بوجھکے اپنے کو لنگڑا لولا کرنا

Purloining or selling Government Stores. *Sarkār ke āsbab ko chorī karnā (mūsnā) yā bechnā.*	سرکار کے اسباب کو چوري کرنا (موسنا) یا بیچنا
Stealing money or goods. *Naqd rūpaya yā āsbāb yā dūsre māl kī chorī karnā.*	نقد روپیه یا اسباب یا دوسرے مال کي چوري کرنا
Directly or indirectly. *Āp yā aur kisī ke wasīle se.*	آپ یا اور کسي کے وسیلے سے
Accepting bribe, present or gratification. *Rishwat yā nazr bhenṭ yā mā-bihil-iḥtizāz lenā.*	رشوت یا نذر بهینٹ یا ما به الاحتظاظ لینا
Beating or illtreating any person. *Kisī ko mār pīṭ karnā yā izā denā.*	کسي کو مار پیٹ کرنا یا ایذا دینا
Without being regularly relieved in time of peace. *Baghair ba-qā'ida badlī ke ṣulḥ ke dinoṇ meṇ.*	بغیر بقاعده بدلي کے صلح کے دنون مین
In camp, Garrison or Cantonments. *Lashkar yā qil'ah yā chhāonī meṇ.*	لشکر یا قلعه یا چهاوني مین
Intentionally raising false alarms. *Jān būjh ke dhokā dilānā.*	جان بوجهکے دهوکا دلانا

To absent himself without leave.
Baghair parwānagī ke ghair-ḥāẓir honā.
بغیر پروانگي کے غیرحاضر هونا

To allow ammunition to be wasted.
Golī bārūt ko barbād hone denā.
گولي باروت کو برباد هونے دینا

Using, menacing or disrespectful words, signs or gestures.
Bāton se, yā ishāron se, yā aur be-jā ḥarakaton se dhamkānā yā be-imtiyāzī karnā.
باتون سے یا اشارون سے یا اور بیجا حرکتون سے دهمکانا یا بی امتیازي کرنا

Causing disorder or riot.
Balwā-ārāī (or) *hangāma-pardāzī.*
بلوا آراي or هنگامه پردازي

Disturbing the proceedings.
Rū-bakārī men khalal pahunchānā.
روبکاري مین خلل پهنچانا

Purposely giving false evidence.
'Amadan jhūṭhī gawāhī denī.
عمداً جهوٹهي گواهي دیني

Conduct to the prejudice of good order and military discipline.
Chāl chalan jo nek qā'ida aur fauj ke achchhe intiẓām ke bar-khilāf hai.
چال چلن جو نیک قاعده اور فوج کے اچهے انتظام کے برخلاف هے

A grave crime—trivial crime.
Jurm-i-sangīn—jurm-i-khafīf.
جرم سنگین جرم خفیف

Civil Offences.

Arson. | اتش زني
Ātash-zanī.

Perjury. | حلف دروغي (دروغ حلفي)
Ḥalaf daroghi (or) *Darogh-i-ḥalafī.*

Assault and battery. | مارپيٹ - حمله آوري
Mār pīṭ—ḥamla-āwarī.

Burglary. | نقب زني
Naqb-zanī.

Inciting. | اشتعالک
Ishti'ālak.

Wilful murder. | قتل عمد
Qatl-i-'amad.

Homicide. | قتل نفس مستلزم السزا †
Qatl-i-nafs-i-mustalzimu-s-sazā.

Manslaughter. | قتل شبهه عمد
Qatl shibh-i-'amad.

Hurt. | ضرر رساني
Zarar-rasānī.

Grievous hurt. | ضرب شديد
Zarb-i-shadīd.

Forcible attainment. | استحصال بالجبر
Istiḥṣāl bil-jabr.

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† Literally—killing so as to be deserving of punishment.

Unlawful appropriation. استحصال بیجا
Istiḥṣāl-i-bejā.

Unlawful imprisonment. حبس بیجا
Ḥabs-i-bejā.

Criminal breach of trust. خیانت مجرمانه
Khiyānat-i-mujrimāna.

Sedition. بلوا
Balwā.

Rioting. هنگامه پردازي
Hangāma-pardāzī.

Rape. زنا بالجبر
Zinā bil-jabr.

Defamation of character. ازالۀ حیثیت عرفي
Izāla-i-ḥaiṣīyat-i-'urfī.

Coining. جعلسازي - قلبسازي
Ja'l-sāzī, qalb-sāzī.

Punishment. سزا
Sazā.

Death—To be hanged. قتل - پهانسي پانا
Qatl—phānsī pānā.

Transportation for life. عمر بهر تك جلاوطني (دیسنکالا)
'Umr bhar tak jalā-waṭanī (des-nikālā.)

Transportation. عبور دریاي شور - کالاپاني
'Ubūr-i-daryā-shor—Kālā pānī.

Dismissal from service.
Naukarī se bar-ṯaraf honā.
نوکري سے بر طرف هونا

Imprisonment with hard labour.
Qaid sakht miḥnat ke sāth (bā-mashaqqat).
قيد سخت محنت کے ساتهه (با مشقت)

Imprisonment without hard labour.
Qaid bidūn sakht miḥnat ke (be-mashaqqat).
قيد بدون سخت محنت کے (بی ہ مشقت)

For a term of five years.
Pāṇch baras kī mī'ād tak.
پانچ برس کي ميعاد تک

Solitary confinement.
Qaid tanhāī ke sāth.
قيد تنهائي کے ساتهه

Corporal punishment.
*Sazā-i-badanī — Sazā-i-bed.**
سزاي بدني - سزي بيد

Suspension from rank, pay and allowances.
'Uhde se aur sab ṯalab tankhwāh ke pāne se mu'aṯṯal honā.
عهدے سے اور سب طلب تنخواه کے پانے سے معطل هونا

He shall be fined to the extent of his arrears of pay.
Apnī sab ṯalab tankhwāh jitnī nikaltī ho ḍanḍ ke ṯaur se bhar degā.
اپني سب طلب تنخواه جتني نکلتي هو ڈنڈ کے طور سے بهر ديگا

He shall make good such loss or damage.
Us kā harja us se liyā jāegā jis qadar nuqṣān aur ṯoṯā pahuṇchā ho.
اوسکا هرجه اوس سے ليا جايگا جس قدر نقصان اور ٹوٹا پهنچا هو

---

* بيد *bed*—a cane.

Reduction to the ranks.
Sipāhī ke darje meṇ utārā jānā.

سپاهي کے درجے مین اوتارا جانا

Amenable to the Articles of War.
Āīn-i-lashkarī kā tābi'-dār.

آئین لشکري کا تابعدار

To be placed lower on the list of his rank.
Apne darje kī fard meṇ us kā nām kuchh utārā jānā.

اپنے درجے کي فرد مین اوسکا نام کچهه اوتارا جانا

*To put under stoppages of pay.
Ṭalab tankhwāh ko dabā rakhnā.

طلب تنخواه کو دبا رکهنا

The sentence will take effect.
Yeh ḥukm 'amal meṇ āwegā.

يهه حکم عمل مین آويگا

*The prisoner will be put under stoppages not exceeding half of his pay and allowances until the amount of such loss or damage be made good.
Qaidī kī ṭalab tankhwāh (ādhī se ziyāda na ho) dabā rakkī jāwegī jab tak ki nuqṣān yā ṭoṭe kā miqdār chukāyā na jāwegā.

قيدي کي طلب تنخواه (آدهي سے زياده نه هو) دبا رکهي جاويگي جب تک که نقصان يا توٹے کا مقدار چکايا نه جايگا

The prisoner is to be released and to return to his duty.
Qaidī qaid se chhoṛā jāegā aur apnī naukarī par baḥāl kiyā jāegā.

قيدي قيد سے چهوڙا جايگا اور اپني نوکري پر بحال کيا جايگا

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* Observe the idiom.

To commute a sentence.
Kisī ḥukm ko badal denā.

کسي حکم کو بدل دينا

To mitigate a sentence.
Kisī ḥukm ko ghaṭānā.

کسي حکم کو گهٹانا

To remit a sentence.
Kisī ḥukm ko mu'āf karnā.

کسي حکم کو معاف کرنا

To confirm a sentence.
Kisī ḥukm ko manẓūr karnā.

کسي حکم کو منظور کرنا

To revise a sentence.
Kisī ḥukm ko naẓar-i-s̤ānī karnā.

کسي حکم کو نظر ثاني کرنا

To quash a sentence.
Kisī ḥukm ko bāṭil karnā.

کسي حکم کو باطل کرنا

Specimen Court-Martial.

At a general Court-Martial assembled at Sealkote, on Tuesday, the 29th April 1869, Havildar Ram Singh was arraigned on the following charge :—

Ek Jarnal Korṭ-Mārshīyāl ke rū-ba-rū, jo Aprail kī untīswīṅ tārīkh, san aṭhārah sau unhattar, Mangal ke roz Shālkoṭ kī chhāonī jam'a hūā, Rām Singh Ḥavāl-dār is jurm par pesh kiyā gayā, ya'ne.

ايک جرنل کورٹ مارشيال کے رو برو- جو اپريل کي انتيسوين تاريخ سنه اٹهاره سو انهتر منگل کے روز شيالکوٹ کي چهاوني جمع هوا - رام سنگه حوال دار اس جرم پر پيش کيا گيا يعني -

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Charge.
Ilzām kī tafṣīl.

الزام کي تفصیل

Conduct to the prejudice of good order and military discipline, in having, on or about the 15th February when on duty with a detachment of the Regiment, wilfully neglected to obey the written orders of his superior officer Captain Smith of the same Regiment, to see that the Government transport mules returning from Sealkote to Jhelum were not overloaded, whereby, and in consequence of his wilful neglect as aforesaid, twenty of the said mules or thereabouts were overloaded with the baggage of the men of the detachment, and eight of the said mules were injured on the march to Jhelum, by reason of their being so overloaded.

Chāl chalan jo nek qā'ida aur fauj ke achchhe intiẓām ke bar-khilāf hai, ki us ne māh Ferwarī kī pandrahwīṇ tārīkh ko yā us ke qarīb, jab wuh apnī palṭan kī ek ta'īnātī ke hamrāh naukarī par thā, apne baṛe'uhda-dār, usī Palṭan ke Kaptān Ismit Ṣāḥib Bahādur

چال چلن جو نیک قاعده اور
فوج کے اچهے انتظام کے
برخلاف هی که اوسنے
ماه فروري کي پندرهوین
تاریخ کو یا اوسکے قریب
جب وه اپني پلٹن کي
ایک تعیناتي کے همراه
نوکري پر تها - اپنے بڑے
عهده‌دار اوسي پلٹن کے کپتان
اسمِت صاحب بهادر کے
لکهے هوے حکم کو جان
بوجهکے نهین مانا - وه کیا
حکم تها که خبرداري کرنا
که سرکاري بار برداري کے
جو خچر شیالکوٹ کي
چهاوني سے جهلم کي
چهاوني کو واپس آتے هین
اونپر زیاده بوجهه نه لدنے
پاوے - اس عدول حکمي

ke likhe hū-e ḥukm ko jān būjh ke nahīṇ manā—woh kyā ḥukm thā ki khabar-dārī karnā ki Sarkārī bār-bardārī ke jo khachchar Shālkoṭ kī chhāonī se Jhelam kī chhāonī ko wāpas āte haiṇ un par ziyāda bojh na ladne pāwe—is 'udūl-ḥukmī ke sabab se, aur us ne jo 'amadan (jān būjh ke) ghaflat kī jaise ke pahle maẓkūr hūā hai, un khachcharoṇ meṇ se bīs to, yā us ke qarīb, ta'īnātī ke sipahiyoṇ ke māl o asbāb se ḥadd se ziyāda lāde ga-e, chunānchi un khachcharoṇ meṇ se āṭh 'adad basabab isī ziyāda bojh paṛne ke zakhmī ho ga-e.

کے سبب سے اور اوسنے
جو عمداً (جان بوجھکے)
غفلت کي جيسے کہ پہلے
مذکور هوا هی اون خچرون
مين سے بيس تو يا اوسکے
قريب تعيناتي کے سپاهيون
کے مال واسباب سے حد
سے زياده لادے گئے -
چنانچه اون خچرون مين
سے اٹهه عدد بسبب اسي
زياده بوجهه پڑنے کے
زخمي هوگئے

The Court find the prisoner is guilty of the charge against him, omitting from it the word "wilful."

Korṭ ne yūṇ tajwīz kī hai ki mujrim is jurm kā gunahgār hai, siwāe is ke da'wā kī fard se "jān būjh ke" ke lafẓ bar-ṭaraf karnā chāhiye.

کورٹ نے يون تجويز کي
هی که مجرم اس جرم کا
گنهگار هی سواے اسکے
دعوی کي فرد سے جان
بوجهکے کے لفظ برطرف
کرنا چاهيئے

And sentence the prisoner to be suspended from rank, pay, and

کورٹ کا يهه حکم هی که

allowances for a period of three months.
Korṭ kā yeh ḥukm hai ki qaidī sab ṭalab tankhwāh ke pāne se tīn mahīnoṇ kī mī'ād tak mu'aṭṭal rakhā jāwegā.

قيدي سب طلب تنخواه کے پانے سے تين مہينون کي معياد تك معطّل رکها جاويگا -

The prisoner is to be released from arrest. The sentence will take effect from the 29th July.
Qaidī qaid se chhoṛā jāegā. Yeh ḥukm Jūlāī kī untīs tārīkh se 'amal meṇ āwega.

قيدي قيد سے چهوڑا جايگا - يهه حکم جولائي کي ۲۹ تاريخ سے عمل مين آويگا -

Indian Army Regulations, Vol. II, Part II, Discipline, para. 2214.

Every recruit, prior to his being enrolled in his regiment and sworn in according to the Indian Articles of War, is to have the accompanying declaration made to him by the Commanding Officer in front of the regiment or corps, and in presence of the officers and soldiers :—

"In time of peace, after having served for 3 years, on making application for your discharge through the Commanding Officer of your Company (troop or battery), it will be granted to you in two months from the date of application, provided it does not cause the vacancies in the Company (troop or battery) to exceed ten, in which case you must remain until that objection be removed, or waived by competent authority ; but in time of war you have no claim to a discharge, and you must remain and do your duty until the necessity of retaining you in the service shall cease. In the event of your re-enlisting you have no claim to reckon your previous service to discharge."

بوقت صلح بعد اسکے کہ تمنے تین برس تک نوکري کي
هی اپني کمپني کے کمانیر صاحب کي معرفت جو نام کتنے
کي درخواست کروگے تو اوسي درخواست کي تاریخ سے لیکر
دو مہینے کے بعد منظور هوگي نظر برینکہ اوس کمپني مین
خالي اسامي دس سے زیادہ نہ هو اور جو زیادہ هو تو چاهیئے
کہ تم رهوگے جب تک کہ وہ اعتراض بر طرف نہین هو یا کہ
کسي سرکار کے قاعدہ یا حکم سے معاف هو جاوگے - لکن
جنگ کے ایام مین تمکو مطلقا نام کتانے کا حق نہین اور
ضرور هی کہ تم رهوگے اور اپني نوکري کو پورا کروگے جس
وقت تک کہ تمکو فوج مین رکھنے کي ضرورت هوچکیگي اور
اگر تم دوسري دفعہ بھرتي هوجاوگے تو نوکريء سابق کو اپني
تئین حساب کرنے کا نام کتانے کے واسطے بالکل حق
نہین هے -

Translation.

Ba-waqt-i-ṣulḥ, ba'd is ke ki tum ne tīn baras tak naukarī kī hai, apnī Kampanī ke Kamānīr Ṣāḥib kī ma'rifat jo nām kaṭne kī darkhwāst karoge, to usī darkhwāst kī tārīkh se le kar do mahīne ke ba'd manẓūr hogī, naẓar bar-īṇ-ki us Kampanī meṇ khālī asāmī das se ziyāda na ho, aur jo ziyāda ho to chāhiye ki tum rahoge jab tak ki woh i'tirāẓ bar-ṭaraf nahīṇ ho, yā ki Sarkār ke qā'ida yā ḥukm se mu'āf ho jāoge: lekin jang ke aiyām meṇ tum ko muṭlaqan nām kaṭāne ka ḥaqq nahīṇ, aur ẓarūr hai ki tum rahoge aur apnī naukarī ko pūrā karoge, jis waqt tak ki tum ko fauj meṇ rakhne kī ẓarūrat ho chukegī; aur agar tum dūsrī daf'a bhartī ho jāoge, to naukarī-i-sābiq ko apne ta-īṇ ḥisāb karne kā, nām kaṭāne ke wāsṭe bil kull ḥaqq nahīṇ hai.

Medical Phrases.

Are there any new cases to-day ?
Āj koī nayā bīmār hai ?

آج کوئي نیا بیمار هی

After seeing the new cases I will examine the recruits.
Na-e bīmāron ko dekhne ke ba'd ham rangkrūton ko mulāḥiẓa karenge.

نئے بیمارن کو دیکھنے کے بعد هم رنگکروٹون کو ملاحظه کرینگے

How is the man who fell from his horse yesterday evening ?
Wuh jawān kaisā hai jo kal shām ko apne ghoṛe par se gir paṛā ?

وه جوان کیسا هی جو کل شام کو اپنے گھوڑے پر سے گر پڑا

He is still unconscious, Sir.
Ḥuẓūr, abhī tak behosh hai.

حضور ابھي تك بیهوش هے

How many men are there in Hospital ?
Haspatāl meṇ kitne ādmī bīmār haiṇ ?

هسپتال مین کتنے آدمي بیمار هین

Take care that the hospital is clean.
Khabar-dār, Haspatāl ṣāf rahe.

خبردار هسپتال صاف رهے

Open all the windows.
Sab khiṛkiyoṇ ko kholo.

سب کھڑکیون کو کھولو

Keep the beds one foot from the wall.
Chār-pāiyoṇ ko dīwār se ek fuṭ ke fāṣile par rakho.

چار پایون کو دیوار سے ایک فٹ کے فاصلے پر رکھو

That man's bedding is insufficient.
Us ādmī kā bistar kam hai.

اوس آدمي کا بستر کم هی

In future give him clean sheets.
**Āyinda ko ṣāf chādaren diyā karo.*

آیندہ کو صاف چادریں دیا کرو

This matter must be reported to the Adjutant.
Ajīṭan Ṣāḥib ke pās is bāt kī khabar bhejnā chāhīye.

اجیٹن صاحب کے پاس اس بات کی خبر بھیجنا چاہیئے

Are all poisons kept under lock and key?
Kyā sab zahr qufl meṇ band rahte haiṇ?

کیا سب زہر قفل میں بند رہتے ہیں

This is a strict Government order.
Yeh Sarkār kā sakht ḥukm hai.

یہہ سرکار کا سخت حکم ہی

*You alone are responsible for the instruments.
Hathyār sab tumhāre hī zimme par haiṇ.

ہتیار سب تمہارے ہي ذمے پر ہیں

These instruments are not in good order.
Yeh hathyār durustī par nahīṇ haiṇ.

یہہ ہتہیار درستي پر نہیں ہیں

The scalpels are blunt and dirty.
Chhuṛīāṇ sab kund aur mailī haiṇ.

چہریاں سب کند اور میلی ہیں

---

* Observe the construction, noting the force of ہی *hī*, in the second sentence.

That saw is useless from rust.
Woh āṛā morche ke sabab se kuchh kām kā nahīṇ hāi.

وہ آرا مورچے کے سبب سے
کچھہ کام کا نہین ہی

The latrine is dirty, it must be kept much cleaner.
Ṭaṭṭī mailī hai, isse bahut ṣāf rakhnā hogā.

ٹٹی میلی ہی اسّے بہت
صاف رکھنا ہوگا

*I will never pass over this matter.
Maiṇ is bāt se hargiz darguzar nahīṇ karne kā.

مین اس بات سے ہرگز درگذر
نہین کرنے کا

Why did you not obey my order?
Tum ne hamārā ḥukm kyūṇ na mānā?

تمنے ہمارا حکم کیون نہ مانا

There is a very bad smell here.
Is jagah meṇ baṛī bad-bū hai.

اس جگہ مین بڑی بدبو ہی

See that dry earth is more freely used.
Khabar-dār, sūkhī miṭṭī ziyāda-tar ḍālī jāegī.

خبردار سوکھی مٹی زیادہ‌تر
ڈالی جایگی

Where is the mortuary?
Lāsh-khāna kis ṭaraf hai?

لاش خانہ کس طرف ہی

Open the door and let me see it.
Kholo darwāza ke ham mulāḥiẓa kareṇ.

کھولو دروازہ کہ ہم ملاحظہ
کرین

Now show me the bath-rooms.
Ab ghusl-khana dikhlāo.

اب غسل خانہ دکھلاو

---

* Observe the construction. *Maiṇ nahīṇ karne kā.* I am not one to.

*Have fresh water always kept here.
Yahāṇ har waqt tāza pānī bharā rakho.
یہان ہر وقت تازہ پاني بھرا رکھو

*Fill this water-pot with water.
Is ghaṛe meṇ pānī bhar do.
اس گھڑے مین پاني بھر دو

*Have the walls freshly plastered.
Dīwāroṇ ko nae sar se lipwā denā.
ديوارون کو نئے سر سے لپوا دينا

Have sulphur burnt in this room.
Is kamare men kuchh gandhak jalwā-do.
اس کمرے مين کچھہ گندھک جلوادو

Has this recruit been vaccinated?
Is umīdwār ko kabhī ṭīkā lagāyā gayā?
اس اميدوار کو کبھي ٹيکا لگايا گيا

I was vaccinated in childhood.
Maiṇ laṛakpan meṇ godā gayā.
مين لڑکپن مين گودا گيا

*Well, show me your arm and the marks.
Achchhā apnā bāzū aur nishān dekhlāo.
اچھا اپنا بازو اور نشان دکھلاو

He must be re-vaccinated.
Pher ṭīkā lagānā paṛegā.
پھر ٹيکا لگانا پڑيگا

Give me the vaccinating lancet.
Ṭīkā lagāne kā nashtar de denā.
ٹيکا لگانے کا نشتر دے دينا

---

* Observe the construction.

Call in both those recruits.
Un donoṇ rangkrūtoṇ ko bulāo.
اون دونون رنگکروتون کو بلاو

*Not both at once—one at a time.
Donoṇ ko ek sāth mat bulāo—ek ek kar ke.
دونون کو ایکساتهه مت بلاو
ایک ایک کرکے

Take off your clothes.
Kapṟoṇ ko utāro.
کپڑون کو اوتارو

*He seems rather short.
Us kā qadd ẕara chhoṭā ma'lūm hotā hai.
اوسکا قد ذره چهوتا معلوم هوتا

Bring the standard and measure him.
Nāp lāo aur us kā qadd nāpo.
ناپ لاو اور اوسکا قد ناپو

*Examine his eyesight with the dots.
Bindīyoṇ se us kī bīnāī jāṇchnā.
بندیون سے اوسکي بینائي
جانچنا

*His chest must be measured.
Us kī chhātī nāpā chāhiye.
اوسکي چهاتي ناپا چاهئے

The tape is on the small table.
Nāpne kā fītā chhoṭī mez ke ūpar hai.
ناپنے کا فیتا چهوتي میز کے
اوپر هی

Walk up and down the room.
Kamare meṇ chalo phiro.
کمرے مین چلو پهرو

Turn round and come back.
Ghum ke lauṭ āo.
گهوم کے لوت آو

---

* Observe the construction.

*Hop first on the right foot.
Ek pāṇw par laṇgṛī chalo—pahle dahne pāṇw par.

ایک پانو پر لنگڑي چلو - پہلے دھنے پانو پر

Then back on the left foot.
Pher bāeṇ pāṇw par lauṭ āo.

پھر بائیں پانو پر لوٹ آو

Stretch your arms over your head.
Donoṇ hāthoṇ ko sar ke ūpar pasāro.

دونو هاتھون کو سر کے اوپر پسارو

Let me see your fingers.
Uṇgliyoṇ ko dekhne do.

اونگلیون کو دیکھنے دو

Stand with your heels together.
Eṛiyoṇ ko jor kar khaṛe ho.

ایڑیون کو جوڑ کر کھڑے هو

Stand on one foot, put the other forward.
Ek pāṇw par khaṛe ho, dūsre ko āge rakho.

ایک پانو پر کھڑے هو دوسرے کو آگے رکھو

Bend your ankle joint and toes.
Panja moṛo, aur ṭakhnoṇ ko moṛo.

پنجه موڑو اور ٹخنون کو موڑو

*Kneel on one knee.
Ek ghuṭne ke bal baiṭho.

ایك گھٹنے کے بل بیٹھو-

Up again.
Phir ūṭho.

پھر اوٹھو

Now on the other knee.
Ab dūsre ghuṭne par.

اب دوسرے گھٹنے پر

* Observe the construction.

* Down on both knees and spring up with both legs together. *Donoṇ ghuṭnoṇ par baiṭho aur ek dam chhāl mār ke jaldī se uṭho.*	دونون گہتنون پر بیتہو اور ایک دم چہال مار کے جلدي سے اوتہو
Turn round — separate your legs. *Ghūm jāo — pāṇoṇ kholo.*	گہوم جاو پانون کہولو
Bend down and touch the ground with the hands. *Jhuk ke hāthoṇ ko zamīn par rakho.*	جہک کے هاتہون کو زمین پر رکہو
* Stretch out your arms, like this. *Bāzuoṇ ko pasāro, aisā karke.*	بازوون کو پسارو - ایسا کرکے
Bend the fingers. *Uṇgliyoṇ ko moṛo.*	اونگلیون کو موڑو
Bend your thumbs thus. *Is ṭarah apne aṇgūṭhoṇ ko moṛo.*	اس طرح اپنے انگوتہون کو موڑو
* Bend your wrists. *Pahuṇchoṇ ko moṛ denā.*	پہنچون کو موڑ دینا
Now bend your elbows. *Ab kuhniyoṇ ko moṛo.*	اب کہنیون کو موڑو
Have you ever had a blow on the head? *Kabhī sar par choṭ lagī hai?*	کبہي سر پر چوٹ لگي هی
Are you ever giddy? *Kabhī sar ghūmtā hai? — Chakkar ātā hai?*	کبہي سر گہمتا هی - چکر آتا هی

* Observe the construction.

Say how many dots are there?
Batāo, kitnī bindiyāṇ haiṇ?

بتاو - کتني بندیان هین

Now come to the office.
Ab daftar meṇ chalo.

اب دفتر مین چلو

*Copy this letter and post it to-day.
Is chiṭṭhi kī naql kar ke āj ḍāk meṇ dā<u>kh</u>il karo.

اس چتهي کا نقل کرکے آج
ڈاک مین داخل کرو

Fill in all these columns.
In sab <u>kh</u>ānoṇ ko pūrā karnā.

ان سب خانون کو پورا کرنا

Show me all the books.
Sab kitāboṇ ko dekhlāo.

سب کتابون کو دکهلاو

*I hear the regiment marches to-morrow.
Aisā sunne meṇ āyā hai ki Palṭan kal kūch karegī.

ایسا سننے مین آیا هی که پلٹن
کل کوچ کریگي

Is all tho carriage, &c., ready?
Bār-bardārī wa<u>gh</u>aira sab ṭaiyār hai?

بار برداري وغیره سب طیار هی

*Any man who is too ill to march must be left behind in hospital.
Jo koī jawān bīmārī ke sabab se kūch nahīṇ kar sakta ho, haspatāl meṇ chhor diyā jāegā.

جو کوئي جوان بیماري کے
سبب سے کوچ نهین کرسکتا
هو هسپتال مین چهوڑ
دیا جایگا

---

* Observe the construction.

Are all preparations for the march complete?
Kūch ke sab intiẓām pūre haiṇ?
کوچ کے سب انتظام پورے هین

Two doolies and two country carts will be required.
Do ḍoliyāṇ aur do bail-gāṛiyāṇ darkār hoṇgīn.
دو ڈولیان اور دو بیل گاڑیان درکار هونگین

Pitch the hospital tent under a tree.
Haspatāl ka ḍerā kisī dira<u>kh</u>t ke nīche khaṛā karo.
هسپتال کا ڈیرا کسي درخت کے نیچے کھڑا کرو

*The ground is very damp here.
Zamīn is jagah kī bahut gīlī hai.
زمین اس جگهه کي بهت گیلي هی

Let the men have some straw spread.
Sipāhiyon ke līye kuchh poāl bichhwā denā.
سپاهیون کے لیئے کچهه پوال بچهوا دینا

Extra carriage is required, Sir.
Ḥuẓūr, ka-ī ek fāltū gāṛī darkar haiṇ.
حضور کئي ایک فالتو گاڑي درکار هین

How are *gārīs* to be had?
Gāṛīyān kis ṭaraḥ se mileṇgīn?
گاڑیان کس طرحسے ملینگین

By application to the Quarter-Master.
Quātar Māsṭar Ṣāḥib ke pās likhne se.
کواٹر ماسٹر صاحب کے پاس لکهنے سے

---

* Observe the construction.

*For every six men one cart of two bullocks can be had. *Chhe chhe bīmāroṇ ke liye ek ek do bail kī gāṛi mil saktī hai.*	چهه چهه بیمارون کے لیئے ایک ایک دو بیل کي گاڙي مل سکتي هی
Where is the original of this letter? *Is chiṭṭhī kī aṣl kahāṇ hai?*	اس چتّهي کي اصل کهان هی
*This is only a duplicate copy. *Yeh to faqaṭ muṣannā hai.*	یهه تو فقط مثنا هی
*Call up the new cases one by one. *Na-e ādmiyoṇ ko ek ek kar ke bulāo.*	نئے آدمیون کو ایک ایک کرکے بلاو
*What is the matter with you? *Kyā hūā tum ko?*	کیا هوا تمکو
†Show your tongue. *Jībh dekhlāo.*	جیبه دکهلاو
Have you pain anywhere? *Kahīṇ kuchh dard hai?*	کهین کچهه درد هی
How is your appetite? *Bhūkh kaisī hai?*	بهوکهه کیسي هی
Do you digest your food? *Kyā khānā hazm hotā (pachtā) hai?*	کیا کهانا حضم هوتا (پچتا) هی

---

* Observe the construction.

† *N.B.*—The word زبان *zabān* is often used instead of جیبه *jībh* by uneducated natives.

Do you ever have fever?
Tum ko kabhī bukhār ātā hai?
تمکو کبهي بخار آتا هی

Draw a long breath.
Lambī sāṇs kheṇcho.
لمبي سانس کهینچو

*Tell me your name.
Apnā nām batāo.
اپنا نام بتاو

Cough, cough once more.
Khāṇso, pher khāṇso.
کهانسو - پهر کهانسو

*Lie down on your bed.
Apnī chār-pāi par leṭ jāo.
اپني چار پاي پر ليٹ جاو

Draw up your knees.
Ghuṭnoṇ ko uṭhāo.
گهٹنون کو اٹهاو

Turn over on your right side.
Dāhnī ṭaraf ko karwaṭ lo.
داهني طرف کو کروٹ لو

Now turn on your left side.
Ab bāīṇ ṭaraf ko karwaṭ lo.
اب بائین طرف کو کروٹ لو

Lie on your back—on your face.
Chit leṭo—paṭ leṭo.
چت ليٹو - پٹ ليٹو

Show me your gums.
Masūṛā dekhlāo.
مسوڑا دیکهلاو

At what time does the fever attack you?
Kis waqt bukhār chaṛhtā hai?
کس وقت بخار چڑهتا هی

About seven in the evening.
Shām ke waqt, qarīb sāt baje.
شام کے وقت قریب سات بجے

---

* Observe the construction.

And when does it leave you? *Aur kab utar jātā hai?*	اور کب اُتر جاتا ھی
†Generally about 4 A.M. *Akṣar koī chār baje fajr ko.*	اکثر کوئي چار بجے فجر کو
*How long have you been suffering? *Kab se tum ko bukhar hūā kartā hai?*	کبسے تمکو بخار هوا کرتا ھی
I am very thirsty and perspire profusely. *Mujhe pīyās bahut lagtī aur pasīna bahut nikalta hai.*	مجھے پیاس بہت لگتي اور پسینا بہت نکلتا ھي
I am very constipated. *Mujh ko qabẓīat shiddat se hai.*	مجھکو قبضیت شدت سے ھی
*Give him five grains every three hours. *Tīn tīn ghanṭe ke ba'd pāṇch pāṇch grain diyā karo.*	تین تین گھنٹے کے بعد پانچ پانچ گرین دیا کرو
He is better now than he was. *Ab pahle se achchhā hai.*	اب پہلے سے اچھا ھی
How did you catch cold? *Kistaraḥ se sardī lag gaī?*	کس طرح سردي لگ گئے
Four days ago, Sir, I got wet on guard. *Ḥuẓūr, chār roz hue main pahre par bhīg gayā thā.*	حضور چار روز هوے مین پهرے پر بهیگ گیا تها

† N. B.—Observe this use of کوئي signifying "about."

* Observe this idiom.

Have you had any shivering?
Kyā kuchh jāṛā āyā thā?
کیا کچھہ جاڑا آیا تھا

Put his bed in a corner, out of the draught.
Us kī chār-pāī ko goshe meṇ rakh do, ki us par hawā na lagne pāwe.
اوسکي چار پائي کو گوشے مین رکھہ دو کہ اوس پر ھوا نہ لگنے پاوے

He will require a sick attendant.
Us ke wāsṭe ek chhuṭṭī wālā chāhiye.
اوسکے واسطے ایک چھٹي والا چاھئے

*Please write a requisition for me.
Ek chhuṭṭī wāle ke liye darkhwāst likhiyegā.
ایک چھٹي والے کے لیئے درخواست لکھیئے گا

Take care there is no communication between this case of small-pox and the regiment.
Khabar-dar ho ki is chechak wāle se koi Palṭan kā shakhṣ milne na pāe.
خبردار ھو کہ اس چیچک والی سے کوئي پلٹن کا شخص ملنے نہ پاوے

A report must be sent at once.
Ek ripoṭ fauran bhejā chāhiye.
ایک رپوٹ فوراً بھیجا چاھئے

He is complaining of griping.
Wuh maṛoṛoṇ kī bahut shikāyat kartā hai.
وہ مروڑون کي بہت شکایت کرتا ھی

Is this man delirious at night?
Yeh ādmī rāt ko hazyān kī ḥālat meṇ rahtā hai?
یہہ آدمي رات کو ھذیان کي حالت مین رھتاھي

* Observe the construction.

At present he is quite insensible.
Is waqt woh bilkull be-hosh hai.

اس وقت وه بالکل بے هوش هی

* Give him iced milk to drink occasionally.
Kabhī kabhī usko baraf dūdh pilāte raho.

کبهي کبهي اوسکو برف دوده پلاتے رهو

His pulse is very small and irregular.
Nabẓ us kī bahut bārīk aur be-qā'ida hai.

نبض اسکی بہت باریک اور بے قاعده هی

Stop this medicine from to-day.
Āj se yeh dawā mauqūf karo.

آج سے یهه دوا موقوف کرو

Isolate the case of Scabies.
Khujlī wāle ko 'alāḥida rakho.

کهجلي والے کو علیحده رکهو

That looks like a case of sunstroke.
Yeh bīmārī tamkā sī ma'lūm hotī hai.

یهه بیماري تمکا سا معلوم هوتي هی

Call the *bhisti* and tell him to bring his *mussuck* full of cold water.
Bhistī ko bulāo aur kah do ki mashk ṭhanḍe pānī se bhar ke jaldī se lāwe.

بهشتي کو بلاو اور کهه دو که مشک ٹهنڈے پاني سے بهر کے جلدي سے لاوے

* Wrap him at once in iced sheets and give him a hypodermic injection of Quinine.
Fauran usko ṭhanḍī chadaron meṇ lipetnā aur chamre ke nīche Quinine pechkārī se dena

فوراً اوسکو ٹهنڈي چادرون مین لپیٹنا اور چمرے کے نیچے کوینین پیچکاري سے دینا

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* Observe the construction.

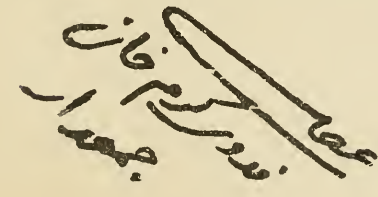
PART III.

EXERCISES IN READING MSS.

١

غریب پرور سلامت

جب سے فدوی یہاں آیا
ہے ہمیشہ بیمار رہتا ہے اور کوئی حکیم اس جگہ نہیں
اور دوا بھی کچھ دستیاب نہیں ہوتی لہذا امیدوار
ہوں کہ تبدیلی غلام کی کسی دوسرے جگہ ہو جاے
ورنہ غلام اس جگہ ضرور مر جائیگا واجب تھا عرض
کیا فقط



ا

غریب پرور سلامت

حسب الحکم حضور کے فدوی نے

ضلع کانپور چالان ایک سو دس ادمی قوم رجمنٹ سے

بھرتی کئے ہیں اور ایک ایک روپیہ فی کس خراک

کے واسطے جو حسب دستور اور حکم حضور کے دیدیا

چنانچہ اونتیس تاریخ اسی مہینے کے فدوی معہ سب

ادمیونکے چھاونی میں حاضر ہوگا لیکن اگر ریل کے

رستے نہیں اویگا بریلی کی راہ سے اویگا

سنا ہے کہ وہاں بیماری بہت ہے اور ادمی

مرتے ہیں اطلاعًا عرض کیا فقط

3 ل

غریب پرور سلامت

آج فدوی کی طبیعت

بہت بیمار ہے اور طاقت آمد و رفت نہیں لہذا

Going Coming

امیدوار ہوں کہ رخصت دو روز کی مل جاوے

اور جو حضور رخصت نہ دیں تو عوضی اپنا دیدوں

substitute

واجب تھا عرض کیا فقط

[illegible]

[illegible]

د

غریب پرور سلامت

کل فدوی واسطے لینے شکر
کے بازار کو جاتا تھا جب کوتوالی کے پاس پہنچا تو نرائن
کانسٹبل نے مجھکو گالی دی اور لات گھونسی سے بہت
مارا تمام بازار کے لوگ گواہ ہیں لہذا اُمیدوار ہوں کہ
حضور نابردی کو عدالت میں طلب فرما کر سزا دیں
نہیں تو سب رعیت سرکار کی تباہ ہو جائیگی واجب
تھا عرض کیا فقط

عبد اللہ
عرضی عبد الرحمن ...

ل

غریب پرور سلامت

بہت عرصہ ہوا کہ حضور نے زبان
مبارک سے فرمایا تہا کہ پرورش تمہارے بیٹے کی کسی جگہہ
وقت خالی ہونے اسامی کے ہو گی سواب ایک چپراسی
عدالت فوجداری میں خالی ہوئی ہے لھذا امیدوار
ہوں کہ پرورش بندہ زادہ اوس اسامی پر ہوجاوے
مناسب تہا عرض کیا فقط

عمل

فدوی جواہر لعل محرر عدالت
مقطع سرری

لہ

غریب پرور سلامت

عرصہ ایک ہفتے کا گذرا ہوگا کہ مسمی
رامدیال چپراسی ملازم حضور سات من دانہ فدوی کی
سے حضور کے واسطے لیگیا ہے اور قیمت نہیں دے گیا
آج فدوی نے دام نامبردہ سے طلب کئے تو گالیاں
دینے لگا اور مارنے کو مستعد ہوا غلام نے آپ کے
خوف سے کچھ نکہا لہذا امیدوار ہوں کہ حضور
قیمت دانہ فدوی کو چپراسی مذکور سے دلوادیں واجب تہا عرض
کیا فقط

عرضی [illegible]

۱

غریب پرور سلامت

کل سے فدوی کو تپ و لرزہ آگیا ہے
اور تمام بدن میں درد ہے اور دمبدم قے ہوتی ہے ہر چند کہ
بابو شفاخانہ نے دوائی دی پر کچھ فایدہ نہوا لہذا امیدوار ہوں
کہ رخصت ایک ہفتے کی عنایت ہو جاوے اگر رخصت
نہ ملیگی تو فدوی ضرور مر جائیگا اور یہہ بھی واضح ہو کہ فدوی
نے جس روز سے نوکر ہوا ہے کبھی رخصت نہیں لی
اور کوئی بہانہ یا حیلہ نوکری کے وقت نہیں کیا ہمیشہ حکم
سرکار بجا لایا واجب تھا عرض کیا فقط

عرضی [illegible]

ل

غریب پرور سلامت

جناب عالی برسوں سے فدوی

بموجب حکم حضور کے عدالت میں حاضر ہے اور گواہ

بھی سب موجود ہیں لیکن مقدمہ فیصل نہیں ہوتا

اور فدوی کا خرچ بہت ہوتا ہے گواہوں کو خوراک

دیتا ہے لہذا امیدوار ہوں کہ مقدمہ آج پیش ہو

جاوے واجب تھا عرض کیا فقط

عرضی فدوی



ل

غریب پرور سلامت

عرصہ دو سال کا گذرا کہ فدوی کی
بیٹی کی شادی کندن سنار کے گھر ہوئی تھی بعد سب رسوم
شادی کے بھی تمام ہو گئے تھے سو اب نامردی نے
از راہ دغابازی کے شادی دوسرے جگہ کر دی اور کہتا
ہی کہ تم اپنے بیٹی کی شادی اور جگہ کر لو خداوندا جای
انصاف ہے کہ فدوی نے دو سو روپیہ خرچ کر کے تو شادی کی
ہی اب کہاں سے پھر اتنا روپیہ لاویں جو شادی دوسری
کری لہذا امیدوار ہوں کہ حضور مدعا علیہ کو بعدالت
میں طلب کر کے تحقیقات فرمایں اور گواہ غلام کے
بہت ہیں واجب تھا عرض کیا فقط

١٨٧٩

غریب پرور سلامت

کل فدوی کے گھر سے خط آیا ہے
اوس سے دریافت ہوا کہ فدوی کے والد نے اس جہان
سے انتقال کیا اور اب گھر پر کوئی سرپرست
جو سب بندوبست گانو وغیرہ کا کرے کوئی باقی نہیں رہا اس
حالت میں فدوی کسی طرح نوکری نہیں کر سکتا لہذا امید
وار ہوں کہ نام فدوی کا نوکری سرکار سے کاٹا جاوے
ورنہ سب کاروبار میرا ابتر ہو جایگا واجب تھا عرض
کیا فقط



ل

غریب پرور سلامت

عرصہ ایک سال کا ہوا کہ مسمی

سردار خاں درزی نے مبلغ ایک سو دس روپئے فدوی

سے قرض لئے تھے اور تمسک اقراری سات مہینے کا لکھدیا

تھا چنانچہ اب دس مہینے گذر گئے لیکن نامردہ روپیہ ادا نہیں

کرتا جو اج فدوی نے روپیہ طلب کیا تو کہا ہمارے نام نالش کرو

اگر ہمسے تقاضا کروگے تو ہم تمکو خوب مارینگے لہذا امیدوار

ہوں کہ نامردہ کو حضور طلب کرکے روپیہ دلوادیں واجب

تھا عرض کیا

[illegible]

۱۶

لہ

غریب پرور سلامت

عرصہ چار مہینے کا ہوا کے فدوی نے

مبلغ بیس روپئے نندرام لعل حوالدار کمپنی دو کو اوسکے گھر جانے کے

وقت دی تہی اور یہہ کھدیاتہا کے تم یہہ روپئے ہمارے بہائی بدری

داس کو دیدینا اور رسید لیکہ ہمارے پاس روانہ کرنا سو کل فدوی

کے مکان سے خط ایا ہے اوس سے دریافت ہوا کے حوالدار نے وہ روپئے

نہیں دئے لہذا امیدوار ہوں کے روپیہ عِلم کا حوالدار کی طلب

سے دلایا جاوے فقط

فدوی ۔۔۔ سپاہی

13. ر

غریب پرور سلامت

کل قضای الہی سے شوہر
فدویہ کا فوت ہو گیا اور کوئی شخص دوسرا رشتہ دار
یا وارث فدویہ کا نہیں جو خبر گیری کھانے پینے کی کرے
اور کوئی جائیداد بھی پاس فدویہ کے نہیں کہ جس سے گذران
اپنی کروں لہذا امیدوار ہوں کہ حضور دو روپیہ ماہوار
میرے خاوند کی طلب سے مقرر کر دیں کہ اوس سے گذارا
فدویہ کا بخوبی ہو جایگا اور حضور کو دعا کرونگی



غریب پرور سلامت

جب سے فدوی پلٹن میں
بھرتی ہوا ہے کبھی کوئی قصور نہیں کیا اور نوکری سے کسی
وقت غیر حاضر نہیں ہوا اور اپنے بڑے عہدہ دار کا ہمیشہ
حکم مانا لیکن کل صوبہ دار صاحب نے فدوی کو برا بھلا کہا
جب فدوی نے کہا کہ مجھے کیوں گالی دیتے ہو تو بولے کہ
ہم تمکو فوج سے نکال دینگے خداوندا فدوی کو اب نوکری
منظور نہیں لہذا امیدوار ہوں کہ استعفا فدوی کا
منظور ہو فقط

[illegible]

15.

غریب نواز سلامت

جب سے فدوی گھر پر آیا ہمیشہ
بیمار ہے اگرچہ بہت علاج شفاخانہ وغیرہ کا کیا
لیکن آرام نہیں ہوتا تمام بدن میں بائے کا درد بہی
اور کبہی پسلی میں درد ہو جاتا ہے اور ادہا سینے
کا درد بہی ہوتا ہے تمام بدن درد ہے اور ہاتہہ پانو
پر ورم آگیا ہمیشہ قبض پیٹ میں رہتا ہے ڈرتا
ہوں کہ کہیں سرسام ہو جائے لہذا امیدوار ہوں کہ رخصت
دو مہینے کی مل جاوے واجب تہا عرض کیا فقط

عرضی
فدوی [illegible] خان
جمعدار

16.

ل

غریب پرور سلامت

زر چوکیداری قدیم سے

فدوی کے نام پر چار آنہ ماہواری مقرر ہیں اور
فدوی ماہ بماہ ادا کرتا ہی لیکن کل بخشی نے فدوی
سے کہا کہ تم سے ہم اس مہینے میں آٹھ آنہ لینگے لہذا
امیدوار ہوں کہ حضور بخشی مذکور سے دریافت فرما
کر حکم مناسب دیں کہ میں اس ظلم سے بچ جاؤں
واجب تھا عرض کیا فقط

فدوی زینی درزی

17

غریب پرور سلامت

پرسوں دسمبر رات کو فدوی
کے مکان میں چوری ہو گئی اور اسباب مالیت سو روپیہ کا
چوری گیا جب کوتوال صاحب سے اطلاع کی تو انہوں
نے جواب دیا کہ تم فریب کرتے ہو خداوندا جائے
غور ہے کہ فدوی کا اسباب چوری گیا اور فدوی
فریب کرتا حضور موقع پر تشریف لاویں اور گواہوں
سے دریافت کریں تب فدوی کا حال حضور کو کھل
جاوے فقط



غریب پرور سلامت

آج بھائی فدوی کا گھر سے
آیا ہے اور ارادہ اسکا بھی ہے کہ نوکری سرکار کرے اور عمر
اسکی قریب تیس برس کے ہے اور لکھا پڑھا ہے لہذا
امیدوار ہوں کہ بعد ملاحظہ ڈاکٹر صاحب کے وہ اس
پلٹن میں بھی نوکر لیا جاوے اسواسطے کہ فدوی کے باپ دادا
قدیم سے فوج میں نوکر رہے ہیں اور فوج ہی کو پسند
کرتے ہیں واجب جانکر عرض کیا فقط

[illegible]

19

ل

غریب پرور سلامت

جناب عالی حسب الحکم حضور کے

مدوی نے دو ہاتھی نواب صاحب بہادر سے لیکر کاشی پور میں

پہنچا دئے اور چار گھوڑے سرکاری بھی حضور کے مقام شفاخانہ پر

رکھی ہیں جو وقت آپ کو درکار ہو تیار ہیں اور راجا کاشی

پور بھی کہتی ہیں کہ چار فیل اور شکاری کو تمکو ایک ہفتی کے

لئے دے سکتے ہیں اگر حضور فرما دیں تو راجہ صاحب سے ہاتھی لیکر

جنگل میں تیار رکھوں اطلاعاً عرض کیا فقط

[illegible]

20

ر

غریب پرور سلامت

فدوی نے اقبال حضور سے
آج ہریا قیدی کو جو سات برس کا میعادی تھا گرفتار
کر لیا اور دوسرے لوگوں کی گرفتاری شب و روز کوشش
کرتا ہوں اطلاعاً عرض کیا مخبروں نے خبر دی ہے کہ تین
اشتہاری ضلع بجنور میں ہیں سو فدوی نے ایک آدمی
معتبر اپنا روانہ کیا ہے وقت ملنے سراغ کے فوراً روانہ
بجنور ہونگا اور فدوی کو پرسوں سے تپ لرزہ آنے
لگا ہے بہت کمزوری ہے آفتاب دولت کا تاباں رہے فقط

عرضی فدوی زینب داس
انسپکٹر

ل

21

غریب پرور سلامت

فدوی عرصہ بیس سال سے پنشن
پاتا ہے اور رسالہ سواران ہندوستانی میں نوکر تھا اور اب فدوی
کو عارضہ فالج کا ہو گیا ہے چل نہیں سکتا لہذا امیدوار ہوں کہ
پنشن فدوی کی فدوی کے بیٹے کے نام پر مقرر ہو جاوے وہ سرکار
سے لیا کریگا مناسب جانکر عرض کیا آفتاب دولت کا تابان رہے فقط

عرضی
فدوی سید مرزا خان سوار
پنشن [illegible] مورخہ
[illegible]

22

۱

غریب پرور سلامت

حضور نے فرمایا تھا کہ ہم
روپیہ تمہارا دس تاریخ کو دینگے سو آج دس تاریخ
کو فدوی حاضر ہوا ہے لہذا امیدوار ہوں کہ
روپیہ فدوی کا آج مل جاوے اسواسطے کہ فدوی
اب گھر جاتا ہے مناسب تھا عرض کیا فقط

[illegible]

ل

غریب پرور سلامت

پرسوں واقع ۱۲ ماہ ہذا کو مسمی
کندن سنگھ برادر فدوی کا بعلت مارپیٹ کے قید
ہوگیا ہے اور پاس نامردہ کے لوٹا نہیں اس باعث
سے بہت تکلیف ہے لہذا امیدوار ہوں کہ حکم حضور
واسطے دلانے لوٹا مذکور کے بنام داروغہ جیل کے
صادر ہو جاوے کہ وہ لوٹا قیدی کو دلوادیں
واجب تھا عرض کیا فقط

[illegible] کندن سنگھ [illegible]

اوم

24

غریب پرور سلامت

جناب عالی حضور کی دست بستہ معروض ہے کہ اجکل مرض
چیچک کا از بس زور ہے - اور میرے چند طفلان ایسے ہیں
کہ جنکو ٹیکا نہیں دیا گیا اور میری تمنا یہ ہے کہ یہ کام حضور کے
دست مبارک سے انجام پاوے تو عین خداوندی و بندہ
نوازی ہوگی - جسکا شکریہ تمام عمر ادا نہ کر سکونگا -

[illegible]
۱۸۸۹ع

ر

غریب پرور عالیزمان حاتم وقت نوشیروان جناب لکن صاحب بہادر دام اقبالہٗ

جناب عالی حال یہہ ہی کہ دو قطعہ پروانہ از راہ غریب پروری و بندہ نوازی

کے سرکار فیض آثار سے بذریعہ ڈاک پر مکان والد فدوی کے مرحمت فرما

تھا . . اور حال پرورش فدوی کے معلوم ہوا خدا حضور کو اور بابا صاحب

کو سلامت رکھی حال یہہ ہے کہ جبسے حضور روانہ ولایت کو ہوئے

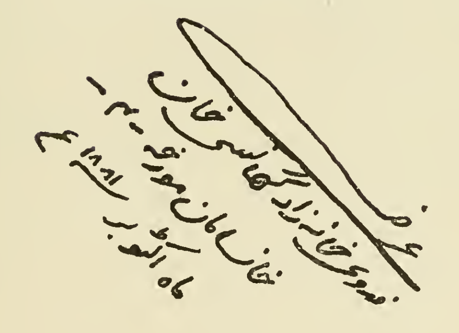
فدوی نے نوکری گھدرن صاحب بہادر جو کہ فیضاباد میں اسسٹنٹ کمشنر

تھی وہاں پر ملازم رہا عرصہ چند روز کا ہوا کہ وہ مرگئے لہذا فدوی

کچھ تدبیر ریل کے کرایہ لکا کر کے بہت جلد خدمت میں حاضر ہوگا

واجب تھا عرض کیا الٰہی آفتاب

دولت و اقبال کا چمکتا ہو جیو



ل

غریب پرور سلامت

فدوی حسن علی صوبہ دار

کی عرض یہہ ہے کہ فدوی اور فدوی کے باپ دادے سیکڑوں
برسوں سے مہاراجہ گوالیار کا رعیت ہے اور دس ہزار بلکہ زمین
لاخراج فدوی کا موروثی مدت سے ہے جس پر گزاری خزانہ
مقرر نہیں تھا اور کبھی وقت میں کبھی مہاراجہ صاحب نے
کوئی خراج طلب نہیں کیا تھا اور نہ اس وقت کے مہاراجہ
صاحب نے کبھی کچھہ خزانہ لیا مگر اندنوں مہاراجہ صاحب کے
بھائی نے ناحق مہاراجہ صاحب کے بنا حکم ساری زمین کو
ضبط کر لیا ہے اور فدوی کو عرض مہاراجہ صاحب تک پہنچنے
نہیں دیتے اسلیئے فدوی مہاراجہ صاحب کے نام کی ایک عرضی اس
عرضی کے ساتھ حضور میں بھیجتا ہوں اور امیدوار ہوں کہ حضور
اس عرضی کو گوالیار کے ایجنٹ صاحب بہادر کے حضور میں بھجیدیجیئے
تاکہ وہ مہاراجہ صاحب کے حضور میں پیش کر دیویں

المرقوم ۳ جنوری سنہ ۱۸۹۲ع

غریب پرور خداوند نعمت فیاض زمان دام اقباله

جناب عالی حضور سے یہہ ہے کہ جب حضور چھاونی
سیتاپور سے طرف ولایت کے تشریف لے چلے یہہ خانہ زاد بھی حضور کے ہمراہ
چلا شہر کلکتہ تک گیا جب کہ حضور جہاز پر سوار ہوکر روانہ سمت ولایت کو ہوئی
بعد دو روز کے یہہ فدوی مکان روانہ ہوا لیکن شب و روز یہہ دعا مانگتا تہا کہ خدا جلد
حضور کو خیر و عافیت سے ہندوستان میں لاوے جو حضور اپنی رسالہ میں رونق افروز ہووین بندہ کو بہت خوشی
حاصل ہووے کہ حق تعالی آپکو بدرجہ علی کے پہونچاوے روز بروز ترقی آپکی عمر درازی بال بچی کا

اب فدوی امیدوار ہی کہ کب واسطے اس خانہ زاد کے حکم ہو کہ فدوی خدمت گذاری
اور طابعداری مین حاضر ہو واجب تھا عرض کیا الہی آفتاب اقبال دولت کا چمکتا
ہو جیو کے اور خانہ زاد شہر لکھنو محلہ قطب پور متصل پل ہاتھی لب گومتی بمکان منشی
یوسف خان کے رہتا ہون

عرضی خانہ زاد گہنا سی خان خانسامان
مورخہ تاریخ ۹ ماہ جمادی الاول ۱۲۸۱ ع

جناب مکرم معظم فیاض زمان

دد نیاء
عدمت

بعد تسلیم ملتمس ہوں ۔ کہ چندہ شفاخانہ میں دینا ایک کار خیر ہے یہہ چندہ بیکسان
مریضان و محتاجان کے کام آویگا اور ہر ایک ذی شان و معزز جیسے آپ و نیز دیگر
صاحبان ہیں اونپر ایک فرض ہے کہ بیماران و ماندگان کو دوا بخشیں بعد حسب الحکم
گورنمنٹ عالیہ جو صاحب دس عت روپیہ سال کے زیادہ دیوینگے

انکا نام تختہ بورڈ پر جو شفاخانہ میں زرین حروف سے منقش ہوکر
لٹکایا جاویگا - ماسواے اسکے حسب منشاء گورمنٹ جو مقرب اور اہل
دول چندہ میں شریک ہونگے اونسے قیمت دوائی نہیں لیجاویگی ورنہ قیمت ادویہ
جو لیونیگے دینی پڑیگی چونکہ جناب بہی اہل دول اور ذی شان ہیں اسلئی اُمید
قوی ہے کہ چندہ شفاخانہ میں دینا منظور کرینگے - اور تختہ بورڈ اب
تیار ہو رہا ہے اور بہت سے نام لکھی گئے ہیں

29

بحضور جناب برگیڈ میجر صاحب بہادر سیتاپور دام اقبالہ

عریضہ بعد سلام

جناب عالی فدوی چاند خاں امیدوار روزگار ایک برس سے

سید محمد صادق صاحب وکیل عدالت کے یہاں روپیہ وکالت کا اج تابہ وصول کیا

کرتا تھا اب کرایہ فی وکالت کے بہت کم ہے اسوجہ سے میری گذر نہیں ہوتی اور تکلیف

میں ہوں چونکہ حضور کے قدردانی اور فیض رسانی کا عام شہرہ ہے اسلیے میں بھی امیدوار ہوا اگر

حضور کے سررشتہ میں کوئی جگہ خالی ہو یا عوضی ہو یا آیندہ ہونیکی اُمید ہو تو حضور مجھکو
متوجہ فرمائیں میں ایسی کار متعلقہ کو مستعدی اور ہوشیاری و دیانت سے انجام دونگا
میری دیانت اور مستعدی کے بارہ میں سید محمد صادق صاحب کہہ سکتے ہیں واجب جانکر عرض کیا

زیادہ حد ادب فقط

فدوی چاندخان امیدوار روزگار معروضہ

۲۵ - اگست ۱۸۶۶ ع

۲۴.

بحضور فیض بخش و فیض رسان جناب ڈاکٹر جی - ریننگ صاحب بہادر دام اقبالہ

غریب پرور سلامت

چونکہ فدوی عرصہ چند ماہ سے خانہ نشین ہے اور کار تحریر بخوبی سرانجام دے
سکتا ہے حسن اتفاق سے حضور کے دفتر میں ایک اسامی خالی
ہے اگر حضور براہ خاوندی اسامی مذکور پر بندہ کو مامور فرما دیں

تو عین غربا پروری ہی تاکہ فدوی اپنی مراد دلی کو پہونچکر
حضور کی جان و مال کو دعا دیتا رہے — الٰہی آفتاب دولت
کا ہمیشہ درخشان ہو جیو

عرض
فدوی امیر خان امیدوار
مورخہ ۳۰ فروری ۱۸۸۹ء

بحضور فیض گنجور جناب ڈاکٹر صاحب بہادر دام اقبالہ

عریضہ بندہ درست است

جناب عالی عرض صرف یہی ہے کہ بندہ ہفتہ عشرہ سے بعارضہ تپ نوبتی
میں مبتلا ہے باعث شدت گرمی بخار کے از بس مجبور ہوں اکثر شکم کو بوجہ
حرارت کے اس درجہ وحشت ہوتی ہے کہ جس سے خواب و خورش مطلق نہیں
ہوتا اور دوران سر ہر دم رہتا ہے و خیال امراض دماغ کی ہی ہوتا ہے —

علاوہ ازیں فدوی کو تکلیف زیادہ یہ بھی ہے کہ اگلے اپنا کوئی
ہم جنس نہیں ہے جو کسی طرح مدد پہونچاوے - لہذا عرضی ہذا گذرا کر امیدوار
ہوں کہ اگر رخصت ایکماہ کی حضور سے عطا فرمائی جاوے تو عین خاوندی
ہے تا کہ اپنے وطن جا کر علاوہ علاج معالجہ کے تبدیل آب و ہوا بھی کروں زیادہ
حد ادب

عرضی فدوی فتح خان تحریر
۲۹ جنوری
۸۹ ع

غریب پرور سلامت

فدوی حسن رضا خان کوتوال کی

عرضی یہہ ہی کہ اج جو پلٹن میرٹھہ سے اس چھاونی
مین پہنچی ہی اسکے چند سپاہی نے ملکر اس ایک غریب
لکڑہارے کو مارا ہی اور اسکی لکڑیان چہین لی ہین وہ بیچارہ
کوتوالی مین نالشی ہونے پر ایا فدوی اس لکڑہارے کو ہمراہ لیکر صوبہ
دار بہادر کے پاس گیا کہ جن سپاہیون نے اس بیچارہ کی لکڑیان
چہین لی ہین اونکی شناخت کرے مگر صوبہ دار صاحب
نے شناخت کرنی کے لئے کسی سپاہی کے خیمہ مین جانے
نہین دیا اسلئے امیدوار ہون کہ صوبہ دار صاحب کے نام
حکم ہو کہ فدوی کے ہمراہ ملکر تحقیقات مین تاکید
کرین فقط

حسن رضا خان کوتوال

अर्जी

श्रीयुत महाराजा धिराज श्रीधत्रधारी सिंह बाहादुर के समीप मे सेनाधिकारी भुपाल सिंह की राम राम पहुचे विनती यह है कि आपकी आज्ञानुसार मैने युद्ध भुमि मे अपनी सेना के इतनी सख्य परिमाण भेजी है कि ३००० तीन हजार पैदल सिपाही सस्त्र धारी और २००० दो हजार सवार और बड़े बड़े योधाओं के सहित तोपों और गोला बारुद आदि सब फउज का सामान भी भेज चुका हुं लेकिन एक पत्र और समर भुमि से आया है लिखा हुआ रण सिंह का के उहां शत्रु दल का बड़ा जोर है इसमे तुमलोग अन्दाज ५००० पांच हजार सवार और दो तोप रवाना और भेजो तो शत्रु को फौज को हटाय सकते हें नही तो शत्रुओं की सेना हमारी सेना में आय जायगी इससे यह विनती कर कहता हुं कि जो सरकार की आज्ञा होय तो लिखे माफक सेना और भेजदुं उचित जान के अर्जे किया तारीख १८ मास फागुन सुदी

श्री युत म[illegible]हादुर के समीप मे
देवी सिंह जी यह है कि सरकारि
रिसाले के २० बीघा खेत घोड़ों से
चरवाय लियड़ने से नाकाम होगिया
अब उस खेत साल मे सरकारी माल
गुजारी कैसे। इसलिये अर्ज कर्ता हुं के
ऐसा हुकुम भी ऐसा अनीतिका काम
सिपाही लोग्हायता होय के जिस्से
अपन वाल नकार अर्ज किया तारीख
२९ जुन स[illegible]

अर्जी

श्रीयुत महाराजा धिराज राजा दौलत सिंह बाहादुर के समीप मे देवी सिंह जमीदार की राम राम पहुंचे विनती यह है कि सरकारि रिसाले के सिपाहियों ने कल के रोज मेरा बीस २० बीघा खेत घोड़ों से चरवाय लिया और सारा खेत घोड़ों की टापुओं के पड़ने से नाकाम होगिया अब उस खेत मे कुछ भी अन्न नही पैदा होगा इस साल मे सरकारी माल गुजारी कैसे दुंगा और मेरे लड़के वाले क्या खायंगे इसलिये अर्ज कर्ता हुं के ऐसा हुकुम सरकार से हो जाय के जिस्से फेर कभी ऐसा अनीति का काम सिपाही लोग नही करें और मेरे लिये भी कुछ सहायता होय के जिस्से अपने बाल बचों को पालन कर सकुं उचित जानकर अर्ज किया तारीख २९ जुन सन १८९१ ई०

अर्जी

श्रीयुत महाराज राजा मानसिंह वाहादुर के समीप मे प्रजा जनों की राम राम पहुंचे बिनती यह है कि इस साल मे वर्षा कम हुई है इस्से हमलोगों के खेतों मे अन्न का उपज और साल से आधी भी नहीं हुई हमलोग वहुत तंग होगयें हैं लड़के वाले सव दुखी हो रहे हैं किसी भांति से निवाह खाने पीने का नहो हो सका है और ऐसा कोई माहाजन भी हमलोगों को नही मिलता के जिस्से क़र्ज लेके सरकारी माल गोजारी पटादें इसलिये अर्ज करता हुं के ऐसी कोई सुरत सरकार की होजाय के जिस्से हमलोगों का निवाह सो आप के राज में वना रहे उचित जान के अर्ज किया तारिख ५ जनवरी सन १८९१ ई०

श्री(के समीप मे प्रजा जनों की
राम साल मे वर्षा कम हुई है
द्र पज औौर साल से आधी भी
नहि लड़के वाले सब दुखी हो रहे
हैं । नहो हो सक्ता है और पैसा
को मिलता के जिस्से क़र्ज लेके
सर र्ज करता हुं के ऐसो कोई
सुर लोगों का निवाह सो आप के
राज मा तारिख ५ जनवरी सन
१८

PART IV.

TRANSLATION OF MANUSCRIPT EXERCISES.

1.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī yahāṇ āyā hai, hamesha bīmār rahtā hai aur koī ḥakīm is jagah nahīṇ, aur dawā bhī kuchh dastyāb *nahīṇ hotī,* lihāza *umedwār hūṇ ki tabdīl ghulām kī kisī dūsrī jagah ho jāwe* warna *ghulām is jagah zarūr marjāwegā, wājib thā 'arz kīyā* faqaṭ
'Arzī fidvī Karam Khān, jama'dar.

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted one came here, he has been continually ill, and in this place there is no physician, nor is any medicine obtainable. I therefore hope that your slave's transfer to some other place may be brought about, otherwise, your slave will undoubtedly die in this place. The request is reasonable, therefore it was made.

The petition of your devoted Karam Khān, jemadar.

NOTES.—دستیاب *Dastyāb*—from *dast* (hand) and *yāftan* (root *yāb*), to attain—(Persian.)

لهذا *lihāza*=(Arabic) particle *li*=on account of, and

هذا *hāza*=this.

ورنه *warna*—short for *wa-agar-na*=and if not.

فقط *faqaṭ.* This word is not translateable in its present position. It simply indicates the end of the petition. Literally it means *only.*

N.B.—The *alif* written at the head of this petition is the initial letter of *Allāh*, the name of the Deity, with which all Mahommedans begin all documentary writings.

2.—Transliteration.—*Gharīb parwar salāmat.*

Ḥasb-ul-ḥukm ḥuẓūr ke fidvī ne zilla Kānpūr jākar ek sau das ādmī qaum-i-Rājpūt se bhartī kīye hain, aur ek ek rūpaya fī kas khurāk ke wāsṭe, jo ḥasbi dastūr aur ḥukm ḥuẓūr ke de dīyā. Chunānchi untīs tārīkh isī mahīne kī fidvī ma' *sab ādmīyon ke chhāonī men ḥāẓir hogā. Lekin Agre ke rāste nahīn āwegā Barelī ki rāh se āwegā sunā hai ki wahān* bīmarī *bahut hai aur ādmī marte hain.* Iṭṭilā'an *'arẓ kīya faqaṭ. 'Arẓī fidvī Rām Parshād Hawāldar kampanī chhārum.*

Translation.—*Hail, cherisher of the poor.*

According to the order of your Honour, your devoted one having gone to the Kānpūr district, has enlisted one hundred and ten men of the Rajpūt tribe, and has given each man one rupee for sustenance, in accordance with custom and your Honour's orders. Accordingly, on the 29th instant, your devoted one, with all the men will present himself in the cantonment, but will not come by the Agra route; he will come by way of Bareli. He has heard that there is much sickness there, and men are dying.

This petition is sent by way of report.

The petition of your devoted Rām Pershād, Hawāldar of the fourth company.

NOTES.—*Notice the construction of the Agent case in the first sentence.*

في كس *fī kas* = each man. This may also be translated by *ādmī pīchhe.*

مع *ma'* = with—followed by the genitive.

بيماري *Bīmārī* = Illness—often used instead of cholera euphemistically.

اطلاعا *Iṭṭilā'an* = Arabic adverbial form from *Iṭṭilā'*—a report.

3.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Aj fidvī kī ṭabī'at bahut bīmār hai, *aur ṭāqat-i-āmad o raft nahīṉ lihāẓa umedwār hūṉ ki rukhṣat do roz kī mil jāwe aur jo ḥuẓūr rukhṣat na deṉ to 'ewaẓī apnā de dūṉ. Wājib thā 'arẓ kīyā faqaṭ.*

'Arẓī fidvī Harnām, dirzī, mulāzim i ḥuẓūr.

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's health is very bad, and he has not strength to walk. I therefore hope that two days' leave may be granted, and if your Honour will not grant me leave, then I will give a substitute to take my place. The request made is a reasonable one. Enough.

The petition of the devoted Harnām, tailor, servant to your Honour.

NOTES.—*Fidvī kī ṭabī'at bahut bīmār hai.*—This idiom is one in very common use, but it is not strictly accurate, as the word *bīmār* بيمار means *ill*, and the word طبيعت means *state of health.* It should strictly be "*ṭabī'at kharāb haī* my state of health is bad; i.e., *maiṉ bīmār hūṉ* I am ill.

عوضي *'Ewaẓī* = a substitute, more commonly بدلي *badlī* (the men whose profession it is to write petitions for the commoner and less educated class of native servants are very

fond of displaying their erudition by using high-flown words in place of the simpler words of the bazar vernacular.)

4.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal fidvī wāste lene shakkar *ke bāzār ko jātā thā jab* kotwālī *ke pās pahunchā to Nārāyan* kānstabal *ne mujhko gālī dī aur lāt* ghūnse *se bahut mārā, tamām bāzār ke log gawāh hain, lihāza umedwār hūn ki huzūr* nāmburde *ko* 'adālat *men* talab farmākar, *sazā den, nahīn to sab* ra'īyat *sarkār kī* tabāh ho jāegī.

Wājib thā 'arz kīyā faqat.

'Arzi fidvī Hīrā Singh, baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday your devoted servant was going to the bāzār for the purpose of buying sugar. When I had arrived near the kotwālī, Narāyan constable abused me, and with kicks and blows severely assaulted me. All the bāzār people are witnesses. I therefore hope that your Honour having summoned the above-mentioned to the Court will punish him, otherwise all the subjects of the Government will be ruined. The petition is reasonable, therefore it is made. The petition of Hīrā Singh, greengrocer.

NOTE.—*Shakkar*—Sugar. The other words are *misrī, chīnī.*

Kotwālī—Police-station, where the *kotwāl* or chief police officer is.

Kānstabal—Simply our English word transliterated.

Ghūnsā—A blow with the clenched fist; for example, "*Us ne ek ghunsa mārā.*" He struck him a blow with the fist.

Nāmburda—Literally he whose name (*nām*) has been taken (*burda*), the aforesaid (*Narāyan*).

'Adālat—Court. *Faujdārī 'adālat*—Criminal Court.

Dīwāni 'adālat—Civil Court.

Sadr 'adālat—High Court.

Ṯalab farmāna—To summon.

Ra'īyat. This is the word which the English equivalent "ryot" is intended to represent. The Hindī word is *parjā.*

Tabāh hojānā—To be ruined, destroyed, wrecked.

Baqqāl—Properly a "greengrocer," but used for the "*bunniah.*'

5.—TRANSLITERATION.—*G͟harīb parwar salāmat.*

Bahut 'arṣa *hūā ki ḥuẓūr ne* zabān-i-mubārak *se farmāyā thā ki* parwaris͟h *tumhāre beṭe kī kisī jagah waqt k͟hālī hone* asāmī *ke hogī; ab ek* chuprās *'adālāt-i-faujdārī men k͟hālī hūī hai lihāẓa umedwār hūn ki parwaris͟h-i*-bandazāda *ūs asāmī par hojāwe*; *munāsib thā 'arẓ kīyā, faqaṭ.*

'Arẓī fidvī Jawāhir La'l muḥarrir-*i-'adālat.*

Muwarrak͟ha sīyum *May.*

TRANSLATION.—*Hail, cherisher of the poor.*

It is a long time ago that your Honour was graciously pleased to say "Your son's preferment shall take place to some post at the time of some vacancy occurring," so, now, a chupras has fallen vacant in the Criminal Court. Therefore, I hope that the preferment of your slave's son to that post may be brought about. The request is reasonable, therefore it is made. The petition of your devoted Jawāhir La'l, writer of the Court.

Dated the third of May.——

NOTES.—*'Arṣa*—a space of time; another word is *mī'ād.*

Zabān-i-mubārak—literally "Your auspicious mouth," &c. The equivalent English idiom is given.

Parwaris͟h—Verbal noun from Persian *parwardan* to cherish. *Parwarda* = protégé.

Asāmī.—Arabic plural of plural, from *ism* a name; hence a list of names either of tenants of an estate or candidates for preferment. Hence used for the vacancy itself.

Chaprās.—A belt worn by certain servants as the insignia of their office. Such servants are called *chaprāsī.*

Bandazāda—Persian compound = slave's son.

Muḥarrir—Arabic word denoting a writer. The title of certain writers to the Courts of justice.

Muwarrakha—dated—passive participle. Compare *tārīkh* = date.

Sīyum—Persian ordinal. It is customary for the better class of natives to use the Persian ordinal numerals.

6.—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa ek hafte kā guzrā hogā *ki musammā Rām Dyāl chuprāsī mulāzim-i-ḥuẓūr sāt man dāna fidvī kī dūkān se ḥuẓūr ke wāste legāyā hai aur qīmat nahīṇ de gayā. Aj fidvī ne dām nāmburde se ṭalab kīyā to gālīyāṇ dene lagā aur mārne ko* musta'idd *hūā. Ghulām ne āp ke khauf se kuchh na kahā lihāẓā umedwār hūṇ ki ḥuẓūr qīmat-i-dāna fidvī ko chaprāsī-i-mazkūr se* dilwādeṇ. *Wājib thā 'arẓ kīyā faqaṭ. 'Arẓī-i-Nand Rām baqqāl.*

TRANSLATION.—*Hail, cherisher of the poor.*

About the space of one week has passed since one Rām Dyāl, *chuprāsī*, a servant of your Honour, took seven maunds of gram from the shop of your humble servant, for your Honour's use, and did not pay the price. To-day your devoted one, demanded the price from the aforesaid (Rām Dyāl) but he began to abuse me and made preparations to beat me. Your slave, through fear of your Honour, said nothing, therefore I hope that your Honour will cause the price of the gram to be paid to your devoted one by the above-mentioned *chuprāsī.* The request is reasonable, therefore it has been made. The petition of Nand Rām baqqāl.

NOTES.—*'Arṣa guzrā hogā.*—The future is used here to denote approximation to the fact stated. He is not exactly certain that it is a week.

Musta'idd.—Another example of a high-flown word. *Taiyār* would be the more simple word to use.

Dilwādena.—Doubly causal verb,—*vide* page 70, note.

7.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal se fidvī ko tap o lārza *ā gayā hai aur tamām badan meṇ dard hai aur dambadam* qai *hotī hai harchand ki Bābū-i-shafā khāna ne dawāe dī par kuchh fāida na hūā, lihāzā umedwār hūṇ kī rukhṣat ek hafte kī 'ināyat ho jāwe, agar rukhṣat na milegī to fidvī zarūr marjāegā aur yeh bhī* wāẓiḥ *ho ki fidvī ne jis roz se naukar hūā hai kabhī rukhṣat nahīṇ lī aur koī bahāna ya* ḥīla *naukarī ke waqt nahīṇ kīyā hamesha ḥukm-i-sarkār* bajā lāyā. *Wājib thā 'arz kīyā faqaṭ. 'Arẓī Lāl Chuprāsī.*

TRANSLATION.—*Hail, cherisher of the poor.*

Since yesterday, fever and ague have attacked your servant, and there is pain in all my body, and from time to time vomiting occurs. In spite of all the medicine that the Bābū of the dispensary has given me, no benefit has resulted; therefore I hope that a week's leave may be granted me. If leave is not obtained, then your slave will certainly die; and let this too be known, that your slave from the day on which he entered your service has never taken leave, and has never made any excuse or pretext at the time of duty, and has always carried out his master's orders.

The request was reasonable, therefore it was made.

The petition of Lal Chuprāsi.

Tap o lārza.—Hindustāni equivalent is *jāṛā bukhār.*

Qai.—Also *radd, ultī. Qai* is more elegant.

Wāẓiḥ.—Clear, evident. A usual way of commencing notifications. "*Wāẓiḥ ho ki,*" &c., &c.

Ḥīla.—Stratagem. Plural *ḥīyal, balaṭāiful ḥīyal*—artfully.

Bajā lānā.—To perform.

8.—TRANSLITERATION.—*Ghārīb parwar salāmat.*

Janāb-i-'ālī parsoṇ se fidvī bamūjib ḥukm ḥuẓūr ke 'adālat meṇ ḥāẓir hai, aur gawāh bhī sab maujūd haiṇ lekin muqaddama *faiṣal nahīṇ hotā, aur kharch fidvī kā bahut hotā hai, gawāhoṇ ko khurāk detā hai, lihāẓa umedwār hūṇ kī muqaddama āj* pesh *hojāwe. Wājib thā 'arẓ kīyā faqaṭ.*

'Arẓi fidvī Kandan mudda'ī.

TRANSLATION.—*Hail, cherisher of the poor.*

My Lord—Since the day before yesterday your humble servant has been present at the Court in accordance with your Honour's order, and all witnesses too are present, but the case is not being decided, and your servant's expenses are very heavy, as the witnesses' sustenance has to be provided. Therefore I hope that the case may be called on to-day. The request is reasonable, therefore it is made. Enough.

The petition of your humble Kandan, plaintiff.

NOTES.—*Muqqaddama.* This is the technical word used in the Courts, for a case.

Pesh honā.—To "be heard" to "come on" (a case).

Mudda'ī.—مدعي This is the word used to denote the plaintiff who makes the دعي plaint; the defendant is called مدعا عليه *mudda'ā 'alaihi*, or he against whom the plaint is made.

9.—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa do sāl kā guzrā ki fidvī kī beṭī kī shādī Kandan sunār ke ghar hūī thī, aur sab rusūm shādī ke bhī tamām hogaye the so ab nāmburde ne az rāh daghābāzī ke shādī dusrī jagah kardī, aur kahtā hai ki tum apnī beṭī kī shādī aur jagah kar lo, khudāwandā jāe inṣāf *hai, ki fidvī ne do sau rūpaya kharch karke, to shādī kī*

hai ab kahāṇ se phir itnā rūpaya lāweṇ jo shādī dusrī kare lihāẓā umedwār hūṇ ki ḥuẓūr mudda'ā ālaihi ko 'adālat meṇ ṭalab karke taḥqīqāt *farmāweṇ aur gawāh ghulām ke bahut haiṇ. Wājib thā 'arẓ kīyā faqaṭ.*

'Arẓī fidvī Behārī Sunar sākin Barelī.

Muwarrakha doyum Mai san athārah sau unāsī Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

The space of two years has elapsed since your devoted one's daughter's marriage took place at the house of Kandan, goldsmith, and all the customary observances of the marriage were duly completed, but now the aforesaid, out of craftiness, has contracted a marriage elsewhere, and says to me, "You marry your daughter in some other place." My Lord, this calls for justice, because your slave has already expended two hundred rupees in contracting this marriage. Now whence can he again obtain so large a sum as to enable him to carry out a second marriage. Therefore I hope that your Honour will summon the defendant to Court, and investigate the matter. Your slave's witnesses are many. The request, &c.

The petition of your devoted Behārī, goldsmith, living at Bareli, dated the 2nd of May, 1879 A.D.

NOTES.—*Inṣāf* انصاف Literally *equally dividing,* hence *justice—æquitas.*

Taḥqīqāt—Arriving at the truth (*ḥaqīqat*).

Isawi.—Anno Domini—opposed to ھجري the year of the *Hegira.*

10.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal fidvī ke ghar se khaṭṭ āyā hai us se daryāft hūā ki fidvī ke wālid ne is jahāṇ se intiqāl kīyā *aur ab ghar par koī sarparast jo*

sab bandobast gāṇw waghaira kā kare koī bāqī nahīṇ rahā. Is ḥālat meṇ fidvī kisīṭaraḥ naukarī nahīṇ karsaktā lihāza umedwār hūṇ ki nām fidvī kā naukarī-i-sārkār se kāṭā jāwe warna sab kār bār merā abtar *hojāegā. Wājib thā 'arẓ kīyā faqāṭ. 'Arẓī fidvī Yār 'Alī Hawāladar number two Kompany.*

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday a letter arrived from my home; from it I learned that your servant's father has departed from this world, and now there is no responsible person who can arrange all the affairs of the village, etc., remaining. In this circumstance, your devoted servant is not able in any way to carry on his duty, therefore I hope that your slave's name may be removed from the Government service: otherwise all my business will be ruined. The request is reasonable, therefore it is made. Enough.

The petition of your devoted Yār Ali, Havildar of No. 2 Company.

انتقال کرنا *Intiqāl karnā*—To die; literally to move from one place to another.

ابتر *Abtar*—Topsy-turvy.

11.—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa ek sāl kā hūā ki musammī Sardār Khān dirzī ne mablagh ek sau das rūpaya fidvī se qarẓ līye the aur tamassuk iqrārī *sāt mahīne kā likhdīyā thā. Chunānchi ab das mahīne guzr ga-e lekin nāmburda rūpaya ādā nahīṇ kartā—jo āj fidvī ne rūpaya ṭalab kīyāto kahā hamāre nām* nālish karo, *agar hamse* taqāzā *karoge to ham tumko khūb mārenge. Lihāza umedwār hūṇ ki nāmburde ko ḥuẓūr ṭalab karke rūpaya dilwādeṇ. Wājib thā 'arẓ kīyā.*

'Arẓī fidvī Jawāhir baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

A year ago Sardār Khān, dirzī, borrowed the sum of one hundred and ten rupees from your humble servant, and wrote and gave a promissory note at six months. Accordingly ten months have now passed, but the aforesaid does not pay up the money. When to-day your humble servant demanded the money from him he said, Go and lodge a complaint against me; if you dun me I will beat you soundly. Therefore I hope that your Honour having summoned the aforesaid would make him pay the money. The request was reasonable, therefore it was made. The petition of your devoted Jawāhir, grocer.

تمسک اقراري *Tamassuk iqrārī*—A promissory note.

نالش کرنا *Nālish karnā*—To lodge a complaint.

تقاضا *Taqāẓā*—Dunning.

12.—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa chār mahīne kā hūā ki fidvī ne mablagh tīs *rūpaya* naqd *Râm Lāl hawāldar kampanī do ko* uske *ghar jāne ke waqt dīye the aur yeh kah dīyā thā* ki *tum yeh rūpaya hamāre bhāī Badrī Dās ko* de denā *aur* rasīd *lekar hamāre pās rawānā karnā, so kal fidvī ke makānse khaṭṭ āyā hai, us se daryaft hūā ki hawāldar*-i-mazkūr *ne wuh rūpaye nahīn dīye, lihāẕā umedwār hūn ki rūpaya ghulām kā hawāldār kī ṭalab se* dilāyā *jāwe. Faqaṭ. 'Arẓī fidvī Diyāl Sipāhī.*

TRANSLATION.—*Hail, cherisher of the poor.*

It is four months ago that your petitioner gave the sum of thirty (30) cash to Rām Lāl, Havildar of No. 2 Company, at the time of his going to his home, and said this: "You give these rupees to my brother Badrī Dās, and after taking the

receipt send it off to me." So yesterday a letter arrived from your servant's home, and from it he learned that the Havildar mentioned has not given these rupees. Therefore I hope that your slave's money may be restored to him from the pay of the Havildār. Enough.

The petition of your humble Diyāl Sepoy.

مبلغ *mablagh*—a sum of money.

تیس *tīs*—30.—The character written above the word (*tīs*) is the character representing 30 in the notation called *Raqam.*

نقد *naqd*—hard cash—as opposed to نسیه *nisiya*, credit.

اوسکے *uske.*—At the time of the Havildar's going, &c.—had the writer meant at the time of his own going he would have written اپنے *apne.* (*Vide* page 48.)

کہ *ki.*—Used to introduce the very words of the speaker cited.

دے دینا *de denā.*—Infinitive used as an imperative.

رسید *rasīd.*—Receipt. Verbal noun from *rasīdan* to arrive. This is not a corruption of the English word as might be thought

مذکور Passive participle from ذکر mentioned.

دلایا جانا Passive causal. *Vide* page 70, and note.

13.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal Qaẓā-i-ilāhī *se shauhar fidvīa kā faut hogayā aur koī shakhṣ dūsrā rishtadār yā* wāris̤ *fidvīa kā nahīṇ jo khabrgīrī khāne pīne kī kare aur koī* jāedād *bhī pās fidvīa ke nahīṇ ki jis se guzrān apnī karūṇ. Lihāzā umedwar hūṇ ki ḥuẓūr do rūpaya* mahwārī *mere khāwind kī ṭalab se muqarrar karden ki us se* guzārā *fidvīa kā bakhūbī hojāegā aur ḥuzūr ko du'ā karungī. 'Arẓi fidvīa* musammāt *Bilāsū* zauja *Hīra Chuprāsī* mutawaffī.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday by the decree of God the husband of your devoted one died, and there is no other person, either relation or heir of your slave, who can look after the provision of meat and drink, and there is no property belonging to your humble one by means of which I can gain my living. Therefore I hope that your Honour would appoint to me two rupees a month from my husband's pay, because from that (sum) your servant's livelihood will be comfortable enough, and I will bless your Honour. The petition of your servant Bilāsū, wife of Hīra Chuprāsī deceased.

NOTE.— قضاي الهي سے *qaẓā-i-Ilāhi se.* By the decree of God.

وارث *waris̤*— heir.

جايداد *jāedād* property.

گذران *guzrān* fem. } livelihood.
گذارا *guzārā* masc. }

ماهواري *mahwārī* monthly pay.

مسماة *musammāt* feminine of مسمي *musammī* named.

زوجه *zauja* wife.

مُتوفى *mutawaffī* deceased. Also expressed by the words مرحوم *marḥūm* and مغفور *maghfūr.*

14.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī palṭan meṉ bhartī *hūā hai kabhī koī quṣūr nahīṉ kīyā aur naukarī se kīsī waqt* ghair ḥaẓīr *nahīṉ hūā aur apne baṛe* uhdadār *kā hameshā ḥukm mānā lekin kal ṣūbadār sāḥib ne fidvī ko* burā bhalā kahā *jāb fidvī ne kahā ki mujhe kyūṉ gālī dete ho to bole ki ham tumko fauj se nikāl deṉge. Khudāwandā fidvī ko*

ab naukarī manzūr nahīṇ. *Lihāẓā umedwār hūṇ ki* isti'fā *fidvī kā manẓūr ho. Faqaṭ.*

'Arẓī fidvī Hīrā Lāl Sipāhī kompanī awwal.

NOTES.— بہرتي *Bhartī*—enlisted.

غير حاضر *Ghair ḥāẓir*—absent.

عہدہ دار *Uhdadār*—Office-holder—Officer.

برا بہلا کہنا *Burā bhalā kahnā*—Literally to say bad and good things, to abuse.

منظور *Manẓūr*—agreed to—acceptable.

استعفا *Isti'fā*—Literally asking for pardon or discharge; hence resignation.

TRANSLATION.—*Hail, cherisher of the poor.*

Since your humble servant was enlisted in the regiment he has never committed any fault, and never at any time has he been absent from duty, and of his own free will and accord has always obeyed the orders of his superior officer, but yesterday the Sūbadar Sāhib abused your humble servant. When your servant said "Why do you abuse me?" he said "I will turn you out of the regiment." My Lord, now no longer is service agreeable to your slave. Therefore I hope that your slave's resignation may be accepted. Enough.

The petition of your slave Hīra Lāl Sepoy, 1st Company.

15.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī ghar par āyā hai hamesha bīmār hai agarchi bahut 'ilaj shafā khāna waghaira kā kīyā lekin ārām nahīṇ hotā, tamām badan meṇ bāi ka dard hai aur kabhi paslī meṇ dard ho jātā hai aur ādhā sīsī kā dard *bhī hotā hai tamām badan zard hai aur hāth pāoṇ par warm āgayā hamesha qabẓ peṭ meṇ rahtā hai ḍartā*

hūṇ ki kahīn sarsām *nahojāwe lihāẕā umedwār hūṇ ki rukhṣat do mahīne kī mil jawe wājib thā 'arẓ kīyā. Faqaṭ. 'Arẓī fidvi Nabī Bukhsh Jam'adār.*

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted servant arrived at his home he has been ill, he has undergone much treatment at the dispensary and elsewhere, but gets no relief, he has rheumatic pain in his whole body, and occasionally pain comes in his ribs, and he also suffers from migraine. His whole body is yellow, and his hands and feet have swollen. He is always constipated, and I fear that in some way or other delirium will arise, therefore I hope that I may get two months' leave. The request is reasonable, therefore it is made. Enough.

The petition of your humble Nabī Bukhsh, Jemadār.

NOTES.—*Adhā sīsī kā dard.* Hemicrania—Migraine.

Ḍartā hūṇ ki . . . nahojāwe. Observe the construction, comparable to *vereor ne* = I fear lest, &c.

16.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Zar-i-chaukidārī qadīm se fidvī ke nām par chār āna māhwārī muqarrar hai aur fidvī māh bamāh ādā kartā hai lekin kal bakhshī *ne fidvī se kahā ki tum se ham is mahīne meṇ āth āna lenge lihāẕa umedwār hūṇ ki ḥuẓūr bakhshī-i-maẕkūr se daryāft farmā kar ḥukm-i-munāsib deṇ, ki maiṇ is ẕulm se bach jāūṇ wājib thā 'arẓ kīyā. Faqaṭ.*

'Arẓī fidvī Narāyan darzī.

TRANSLATION.—*Hail, cherisher of the poor.*

From long time the *chaukidāri* money has been agreed upon at the rate of four annas a month to the name of your servant, and he has month by month paid it, but yesterday the pay-

master said to me "I will take from you in this month eight annas;" therefore I hope that your Honour will enquire from the aforesaid paymaster, and pass a suitable order, so that I may escape from this oppression. The petition was reasonable, therefore it was made. Enough. The petition of your devoted servant Narāyan dirzī.

بخشي *Bakhshi*—paymaster.

17.—Transliteration.—*Gharīb parwar salāmat.*

Parsoṇ das baje rāt ko fidvī ke makān meṇ chorī hogāī aur āsbāb mālīyat sau rupīkā chorī gayā, jab kotwāl ṣāḥib se ittilā' kī to unhoṇ ne jawāb dīyā ki tum fareb karte ho khudāwandā jā-i ghaur hai ki fidvī kā āsbāb chorī gayā aur fidvī fareb kartā. Ḥuẓūr mauqa' *par* tashrīf lāweṇ *aur gawāhoṇ se daryāft kareṇ tab fidvī kā ḥāl ḥuẓūr ko khul jāwe. Faqaṭ.*

'Arẓī fidvī Malik Chand mudda'ī.

Translation.—*Hail, cherisher of the poor.*

The day before yesterday at ten o'clock at night a robbery took place in your servant's house, and property to the amount of a hundred rupees was stolen. When I reported the matter to the Kotwāl sāhib he replied, you are cheating. My Lord, here is room for deliberation, because your humble one's property is stolen, and he himself is accused of deceit. If your Honour would visit the place and enquire of the witnesses, then your humble one's state would become known to your Honour. Enough. The petition of Malik Chand, plaintiff.

Notes.—موقع *Mauq'*—Adverb of place, from وقع, cf. واقعه event.

تشريف لانا *Tashrīf lānā*—To honour by coming. Another form of expression is قدم رنجه فرمانا *qadam ranja farmānā.*

18.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Aj bhāī fidrī kā ghar se āyā hai aur irāda uskā yeh hai ki naukarī i sarkār kare aur 'umr uskī qarīb bis baras kī hai aur likhā paṛhā *hai lihāza umedwār hūn ki ba'd mulāhiza dāktar sāhib ke wuh is paltan men bhartī kīyā jāwe kiswāste ki fidvī ke bāp dādā qadīm se fauj men* naukar rahe hain *aur* fauj hī ko pasand karte hain *wājib jānkar 'arz kīyā. Faqat. 'Arzi fidvī Kālī Charan, sipāhī.*

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's brother came from home, and it is his wish to serve the Government. His age is about twenty years, and he can read and write. Therefore I hope that after the examination by the Doctor, he may be enlisted in this regiment, for the reason that your humble servant's ancestors for ages have served in the Army, and like no other profession. Having considered the request reasonable I have made it. Enough.

The petition of your servant Kālī Charan, sepoy.

NOTES.—*Likhā paṛhā hai.* This is a very idiomatic expression.

Naukar rahe hain Have always served. This word *rahnā* (to remain) is very useful in expressing habitual action, or an action still going on.

Fauj hī ko pasand karte hain. It is the Army which they like (and no other profession). All this idea is conveyed by the emphatic particle *hī.*

It should be noticed that this particle may often be used in the middle of a word: for instance, in answer to the question.

Tum Lakhnau men rahte ho? We might answer, *Hān Lakh hī-nau men.* Yes in Lucknow itself.

19.—Transliteration.—*Gharib parwar salāmat.*

Janāb 'āli ḥasbul ḥukm ḥuẓūr ke fidvī ne do hāthī Nawāb Ṣāḥib Bahādur se lekar Kāshīpūr meṇ pahunchā dīye chār ghoṛe sarkārī *ya'ne ḥuẓūr ke maqām shafākhāne par rakhe haiṇ Jis waqt āp ko darkār hoṇ taiyār haiṇ aur Rājā Kāshīpūr bhī kahte haiṇ ki chār fīl aur shikārī ko tumko ek mahīne ke līye de sakte haiṇ agar ḥuẓūr farmāweṇ to Rājā Ṣāḥib se hāthī lekar jangal meṇ ṭaiyār rakhūṇ iṭṭilā'an 'arẓ kīyā. Faqaṭ. 'Arẓī fidvi Ināyat Khān, jama'dar.*

Translation.—*Hail, cherisher of the poor.*

Most noble Sir, in accordance with your Honour's order, your humble servant having taken two elephants from the Nawāb Sāhib Bahādur, has sent them to Kāshīpūr, and four horses belonging to Government, that is to say of your Honour's, are halted at the dispensary. Whenever they may be required by your Honour they are ready, and the Rājā of Kāshīpūr too says, "I can give you four more hunting elephants for a month." If your Honour should instruct me, then I will take the elephants from the Rājā Sahib and keep them in readiness in the jungle. The petition of your humble servant Ināyat Khān, jamadar.

Notes.—*Sarkārī.* This is a very common word in use to express property belonging to one's master.

For instance. A master asks—*Yeh kis kī ṭopī hai?* The bearer might answer "*Sarkār kī hai.*" It is yours, Sir.

It is also used to express the Supreme Government as "*Yeh Sarkār ka hukm hai.*" This is a Government order.

It is literally "head of affairs."

20.—Transliteration.—*Gharīb parwar salāmat.*

Fidvī ne iqbāl-i-ḥuẓūr *se āj Haryā qaidī ko sāt baras kā* mi'ādī *thā giriftār kar līyā aur dusre logoṇ ki giriftārī meṇ shab*

o roz koshish kartā hūṇ iṭṭilā'an 'arẓ kiyā. Mukhbiron ne khabr dī hai ki tīn ishtihāri *zilla Bijnor meṇ haiṇ so fidvī ne ek ādmī* mu'tabar *apnā rawāna kīyā hai waqt milne surāgh ka* fauran *rawāna Bijnor hūṇgā aur fidvī ko parsoṇ se tap o larza lagā bahut kamzorī hai* āftāb daulat kā tābān rahe. *Faqaṭ.*

'Arẓī fidvī Narāyan Dass, Inspector.

TRANSLATION.—*Hail, cherisher of the poor.*

Your humble servant yesterday by your Honour's good fortune arrested Haryā, the prisoner who was in for a term of six years, and is night and day striving to arrest the other men. This petition is sent by way of report. The informers have sent in word that three of the proclaimed men are in the Bijnor district, so your humble servant has sent there a trustworthy man of his own. As soon as a clue is obtained I will start for Bijnor without delay. Your humble servant has had fever and ague since the day before yesterday; there is great weakness. May the sun of wealth remain shining brightly. Enough.

The petition of Narayan Dass, Inspector.

NOTES.—*Iqbāl-i-ḥuẓūr se — Ap ke iqbāl se.* This phrase is very common, attributing any success to the good fortune of the superior.

Mi'ādī— Technical term. *Mī'ād* means a period of time.

Ishtihāri. Proclaimed — mentioned in an *Ishtihār.*

Mu'tabar. This word is vulgarly pronounced *mātabar.*

Fauran — Immediately. Hindī equivalent — *turant. jhaṭ.*

Aftāb, &c — Very common form of ending to a petition.

21.— TRANSLITERATION.— *Gharīb parwar salāmat.*

Fidvī arẓa-i-bīs sāl se pinshan pātā hai aur pahle risāla sowārān Hindūstāni meṇ naukar thā aur ab fidvī ko āriẓa fālij *kā hogayā hai, chal nahīṇ saktā — lihāẓā umedwār hūṇ ki pinshan fidvī kī*

fidvī ke beṭe ke nām par muqarrar ho jāwe wuh sarkār se līyā karegā—*munāsib jānkar 'arẓ kīyā āftāb daulat kā tābān rahe. Faqaṭ.*

'Arẓī fidvī Karam Khān Sowar, pinshandār muwarrakha doyum Jūn.

TRANSLATION.—*Hail, cherisher of the poor.*

Your petitioner from the space of twenty years has drawn a pension and also served in the first Bengal Cavalry, and now paralysis has attacked your humble one, and he cannot walk; therefore I hope that your petitioner's pension may be allotted to the petitioner's son's name. He will always draw it from Government. Having considered it fitting he has made his request. May the sun of wealth remain shining. Enough.

The petition of your devoted Karam Khān Sowār, pensioner, dated the second of June.

NOTES.—*Fālij*—Hemiplegia, often associated with *laqwa* = facial palsy.

Līyā karegā—*Vide* page 70 frequentative verb.

22.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Ḥuẓūr ne farmāyā thā ki ham rūpaya tumhārā das tārīkh ko *denge, so āj das tārīkh ko fidvī ḥāẓir hūā hai lihāẓā umedwār hūn ki rūpaya fidvī kā āj mil jāwe kis wāsṭe ki fidvī ab* ghar jātā hai *munāsib thā 'arẓ kīyā. Faqaṭ.*

'Arẓi fidvī Kishan saudāgar.

TRANSLATION.—*Hail, cherisher of the poor.*

Your Honour said "I will pay you your money on the tenth," so to-day on the tenth, your servant has presented himself. I therefore hope that your servant's money may be given him to-day, because your servant is now going to his home.

It was fitting—the petition was made. Enough.

The petition of your humble Kishan, merchant.

NOTES.—*Das tārikh ko*—On the 10th. Notice this use of particle *ko*.
Ghar jātā—Notice this idiom—not *ghar ko jātā*.
Saūdāgar—Another word *Baipārī*.

23.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Parson wāqi' bārahvīn māh hāzā ko musammī Kandan Singh brādar fidvi kā ba 'illat *mārpīt ke qaid hogayā hai aur pās nām burde ke* loṭā *nahin is* bāis *se bahut* taklīf *hai lihāzā umedwār hūn ki hukm-i-huzūr wāste dilāne loṭā mazkūr ke banām* dārogha *ṣāhib ke* ṣādir ho *jāwe ki wuh loṭā qaidī ko dilwāden. Wājib thā 'arz kīyā. Faqat.*

'Arzi fidvī Jawāhir Singh, barādar-i-Kandan Singh, qaidī.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday, the twelfth of this month, one Kandan Singh, the petitioner's brother, was arrested on a charge of assault, and the aforesaid (Kandan Singh) has no *loṭā*. For this reason he is greatly inconvenienced, therefore I hope that an order of your Honour's for the giving of the *loṭā* mentioned, may issue in the name of the dārogha sahib, so that he may cause to be given to the prisoner a *loṭā*. The request is reasonable, therefore it was made. Enough.

The petition of the devoted Jawāhir Singh, the brother of Kandan Singh, prisoner.

NOTES.—*'Illat*—A cause; also used to signify illness.
Bāiṣ—Syn. *wāste, līye, kāran, sabab se.*
Taklīf—Notice the gender of words of this measure (*taf'īl* is feminine (*vide* page 25).

Dārog͟ha—This word is always mispronounced *darog͟ha.* The long alif should be carefully remembered, to avoid confusion with the Persian word دروغ *darog͟h*—a lie.

Ṣādīr honā—To issue. Till further orders is expressed by تاصدور حکم ثاني *ta ṣudūr i ḥukmi s̤āni.*

N. B.—*Loṭā* should be spelt لوٹا

24.—TRANSLITERATION.—*G͟harīb parwar salāmat.*

Janāb 'āli fidvī dast basta mu'riẓ *hai ki ājkal* maraẓ-i chechak kā az bas zor hai *aur mere chand* ṭiflak *aise haiṇ ki jinko* ṭīkā *nahīṇ dīyā gayā aur merī* tamannā *yeh hai ki yeh kām ḥuẓūr ke dast-ī-mubārak se anjām pāwe to 'ain* k͟hāwindī o bandanawazī *hogī jiskā* s͟hukrīya *tamām 'umr ādā na kar sakūṇgā.*

'Arẓī fidvī Ināyat Khān Räïs tīswīn Januarī san Athārah sau unāsi Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

Eminent sir, your humble servant with joined hands represents that now-a-days the small-pox is very prevalent, and there are several children of mine, who have not been vaccinated, and my desire is this, that this operation should be carried out by your Honour's auspicious hand, then it will be the height of kindness and a consideration which I shall never be able to repay during my whole life.

The petition of your devoted Ināyat Khān Räïs, the 30th of January, 1879 A.D.

NOTES.—*Mu'riẓ*—one who makes an *arẓ.*

Maraẓ—Disease.

Tiflak.—Little children—diminutive of *ṭifl.*

Ṭīkā denā or *Ṭīkā lagānā*—To inoculate—vaccinate—*Ṭīkā karnā* to mark the forehead with the *ṭīkā.*

Tamannā = *Khwāhish*—desire (notice the gender, *vide* page 21).
Khāwindī.—Kindness—*Khāwind*, a lord or husband.
Bandanawāzī.—Slave-cherishing, from Persian *nawākhtan* = *parwardan.* (*gharīb parwarī*).
Shukrīya.—A thankoffering.

25.—TRANSLITERATION.—*Gharīb parwar 'ādil-i-zamān Ḥātim-i-waqt, Naushīrwān Janāb Lankīn Ṣāḥib Bahādur dāma iqbāluhu.*

Janāb 'ālī ḥāl yeh hai ki do qiṭa' parwāna az rāhi gharīb parwarī o banda nawāzī kī Sarkār faiz āṣār se bazarie *dāk bar makān wālid fidvī ke* marahmat *farmāyā thā pahunchā aur ḥāl parwarish fidvīkī ma'lūm hūā Khudā ḥuẓūr ko aur bābā ṣāḥib ko salāmat rakhe. Ḥāl yeh hai ki jabse ḥuẓūr rawāna wilāyat ko hūe fidvī ne naukarī Gheren ṣāḥib bahādur jo ki Faizābād meṇ Ashishṭanṭ Kamishnar the wahāṇ par mulāzim rahā 'arṣa chand roz kā hūā ki wuh marga-elihāẕā fidvī kuchh tadbīr rail ke kirāya kī karke bahut jald khidmat meṇ ḥāẓir hogā. Wājib thā 'arẓ kīyā. Aftāb i daulat o iqbāl kā chamaktā hūjiyo.*

'*Arẓī fidvī khānazād Ghāsi khān khansāmāṇ muwarrakha chahārum māh Aktobar san atharah sau ikāsī Isawī.*

TRANSLATION.—*Cherisher of the poor, just one of the time, Haṭim of the age, Naushīrwān of this era, &c., &c. May his prosperity continue.*

Sir, this is the state of affairs: That the two kind letters which your honour sent to the house of your servant's father, by way of favour and kindness, arrived, and the degree of favour shewn by you to your servant became known; may God preserve your honour and the young master in safety. This is the state of affairs: Since your honour set out for England, your servant entered the service of Mr. Green, Assistant Commissioner of Faizabad, and remained in his service; he died

a few days ago, therefore your servant having made some arrangement for his rail-fare will very quickly present himself in your honour's service. The request was reasonable, therefore it was made. May the sun of fortune and prosperity remain shining. The petition of your house-born Ghāsi Khān khānsāmān, dated the 4th of October 1881, A.D.

26.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī Ḥasan 'Alī Ṣūbadār kī 'arẓi yeh hai, ki fidvī aur fidvī ke bāp dāde saikroṇ baras se Māhārājā Gwāliar kā ra'īyat hai, aur das hazār bīghā zamīn lākhiraj fidvī kā maurūṣi milk hai, jis par kabhī koī kirāya muqarrar nahīn thā, aur kisī waqt meṇ kisī Mahārājā ṣāḥib ne koī khirāj ṭalab nahīn kīyā thā, aur na is waqt ke Mahārajā ṣāḥib ne kabhi kuchh kirāya na līyā. Magar in dinoṇ Mahārājā ṣāḥib ke bhāīyoṇ ne nahaqq Mahārājā ṣāḥib ke binā ḥukm kul zamīn ko ẓabṭ kar liyā hai, aur fidvī ki koī 'arẓ Mahārājā ṣaḥib tak pahunchnī nahīṇ dete. Is līye fidvī Mahārājā ṣaḥib ke nām kī ek 'arẓī is 'arẓī ke sath ḥuẓūr meṇ bhejtā hūṇ, aur umedwār hūṇ ki ḥuẓūr is 'arẓī ko Gwaliār ke Agent Ṣaḥib bahādur ke ḥuẓūr men bhej dījiye, tā ki wuh Mahārajā Ṣāḥib ke ḥuẓūr meṇ pesh kar deweṇ.

Almarqūm tīsrī Janwari san aṭhara sau satāsi Isawi.

TRANSLATION.—*Cherisher of the poor, Hail.*

This is the petition of your devoted Hasan Alī Subadar: That your servant and his ancestors have been for years subject of the Mahārāja of Gwalior, and ten thousand bighas of land, freehold, is the hereditary property of your petitioner. There has never been any rent assessed upon this property, nor has any Mahārāja at any time demanded any rent, nor did the former Mahārāja ever take any rent. However, nowadays the

Mahārāja's brothers, unlawfully and without the Mahārāja's orders, has confiscated the whole of the land, and do not permit my petition from your devoted servant to reach the Mahārāja. Accordingly your servants sends herewith to your honour a petition to the Mahārāja, and hopes that your honour will be good enough to send this petition to the Agent of the Gwalior State, that he may present it to the Mahārāja. Dated the 3rd of January 1887.

27.—TRANSLITERATION.—*Gharib parwar khudāwand na'mat fāiyyāẓi zamān dāma Allāhu iqbālahū.*

Janāb 'āli ṣūrat yeh hai ki jab ḥuẓūr chhāonī Sītāpūr se ṭaraf wilāyat ke tashrīf lechale yeh khānazād bhī ḥuẓūr ke hamrāh chalā shahr Kalkatte tak gayā jab ki ḥuẓūr jahāz par sawār hokar rawāna simt-i-wilāyat hue, ba'd do roz ke yeh fidvī makān rawāna hūā, lekin shab o roz yeh d'uā māngta thā ki khudā jeld ḥuẓūr ko Hindustān men lāwe jo ḥuẓūr apne risāle meṇ raunaq afroz howeṇ bande ko bahut khushi ḥāṣil howe ki Ḥaqq taāla āpko badarja 'āla ke pahunchāde roz baroz taraqqī āpkī 'umr darājī baba kī kare.

Ab fidvī umedwār hai ki kab wāsṭe is khanazad ke ḥukm ho ki fidvī khidmat guzārī āur tābi'dārī meṇ ḥaẓir ho. Wājib thā 'arẓ kīyā, Allāhī aftāb iqbāl daulat kā chamaktā hujīyo. Aur yeh khānazād shahr-i-Lakhnau maḥalla Quṭabpūr muttasil-i-pul-i-āhanī lab-i-Gūmtī makān Munshī Yusuf Khān rahtā hūṇ.

Khānazād Ghāsī Khāṇ Khansāmāṇ muwarrakha tārīkh nau māh Julāī san aṭhārah sau ikāsī.

TRANSLATION.—*Cherisher of the poor, lord of favours, most generous of the age, may God prolong his fortune.*

Sir, this is the state of affairs: When your honour left the station of Sitapur for England, this houseborn slave too went

with your honour, as far as the city of Calcutta. When your honour having embarked started for England, after two days your servant set out for his home, but day and night he was praying that God would quickly bring your honour back to Hindustān. If your honour should again return to your own regiment, your servant will greatly rejoice. May God promote you to great honour, and day by day increase your promotion and grant your son a long life. Now your slave is hoping and wondering when he will be summoned to serve your honour.

It was reasonable the request was made. Oh, God! may the sun of prosperity and good fortune remain shining, and this houseborn one is living in the city of Lucknow *mahalla* Qutabpur, near the iron bridge on the banks of the Gumtī, at the house of Munshī Yusuf Khan. Your servant Ghāsī Khān Khansāmān. Dated the ninth of July 1881.

28.—Transliteration.—*Janāb-i-mukarram i-mu'azzam faiyyāẓ -i-zamān Ṣāḥib Bahādur.*

Ba'd taslīm multamis hūn—kī chanda shafakhāne men denā ek kār-i-khair hai yeh chanda bekasān marīẓān o muḥtājān ke kām awegā aur harek zīshān o muazzaz jaise āp o nīz dīgar ṣāḥibān hain ūnpar ek farẓ hai ki bechārān o māndagān ko dawā bakhshen aur ḥasbul ḥukm Government-i-alīya jo ṣāḥib das rūpaya sāl se ziyāda chanda dewenge unkā nām takhta-i-board par jo shafā khāne men zarrīn harfon se munaqqash hokar latkāya jāwegā mā siwā iske ḥasbi manshā-i-Government jo nafar aur ahl-i-duwal chande men sharīk honge unse qīmat-i-dawāe nahīn lījāwegi warna qīmat-i-adwīya jo lewenge dene paregī. Chūnki jānāb bhī ahl-i-duwal aur zīshān hain is līye umed-i-qawwī hai kī chanda shafā khāne men denā manẓūr karenge. Aur takhta-i-board ab taiyar ho rahā hai, aur bahut se nām likhe gaye hain.

TRANSLATION.—*Honoured and respected, Sir most generous of the age.*

After respects I beg to represent that to give a subscription to a Hospital is a good work, this subscription will be of service to unfortunate, invalid and poor people. and it is incumbent upon every honourable and noble man as you yourself and other gentlemen are, to bestow medicine upon the poor and needy, and in accordance with the orders of the Supreme Government, whatever gentleman shall contribute ten rupees a year or more, their names shall be elegantly written in letters of gold upon a board to be hung up in the Hospital.

Besides this, according to the will of Government whatever persons or wealthy men shall join the fund will not be charged for medicines, otherwise the cost of any medicines they may take will have to be paid. Inasmuch as your honour too is wealthy and honoured, therefore there is great hope that you will consent to give a subscription to the Hospital.

And the board is now being prepared, and many names have been inscribed on it.

29.—TRANSLITERATION.—*Baḥuẓūr janab Brigade Major-Ṣāḥib Chhāonī-i-Sītāpūr dām-iqbāluhū.*
G͟harīb parwar Salāmat.

Janāb ʻāli fidvī Chānd K͟hān umedwār-i-rozgār nihāyat muddat se Saiyyid Mahomed Sādiq Ṣaḥib wakīl ʻadālat ke yahāṇ rūpaya wikālat kā ujratāna wuṣūl kīyā kartā thā ab ki āmadanī wikālat kī bahut kam hai is wajh se merī guzārā nahīn hotī aur taklīf meṇ hūn, jo ki ḥūẓūr kī qadrdānī aur faiẓrasānī kā ʻām s͟huhra ḥai is līye maiṇ bhī umedwār hūṇ ki agar ḥuẓūr ke saris͟hte meṇ koī jagah khāli ho yā ʻewaẓī ho yā āyanda honekī umed ho to ḥuẓūr mujhko muqarrar farmāʻen maiṇ apne kar-i-mutaʻallaqa ko

musta'iddī aur hoshyārī o diyānat se anjam dūngā. Merī dīyānat aur musta'iddī ke bāre men Saiyyid Mahomed Sādiq Ṣāḥib kah sakte hain wājib jānkar 'arz kīyā—Ziyāda hadd i adab.

Fidvī Chānd Khān, Umedwāri rozgār ma'rūza pachīs tārīkh Agast san aṭhārah sau satatthar Isawī.

Translation.—*To the Brigade-Major of the Station of Sitapur.*

May his fortune last.

Cherisher of the poor, hail.

Sir, your servant Chānd Khān, in hope of a livelihood, for a very long time in the service of Saiyyid Mahomed Sādiq, pleader of the Court, used to receive the commission money by way of wages; now that the income of the commission is very small, for this reason I cannot exist and am in difficulties. Since your honour has a world-wide reputation for acknowledgment of worth and beneficence, I therefore also hope that, if any vacancy should occur in your honour's office, either as substitute, or if there is hope of any future vacancy, then your honour would appoint me. I will perform my allotted task with readiness, cleverness and honesty. Saiyyid Mahamed Sādiq Sāhib can speak to my honesty and energy; thinking it reasonable I made the request.

More than this exceeds the bounds of respect.

Your servant Chānd Khān, candidate for employment, written the 25th of August 1877, A. D.

30.—Transliteration.—*Byḥuẓūr faiẓ bakhsh o faiẓ-rasan Janāb Daktar G. Ranking Ṣaḥib Bahādur dāma iqbāluhū.*

Gharīb parwar salāmat.

Chūnki fidvī 'arsa chand mah se khāna nishin hai aur kār-i-taḥrīr bakhūbī saranjam de saktā hai. Ḥusn-i-ittifāq se ḥuẓūr ke

daftar meṉ ek āsāmī khālī hai, agar ḥuẓūr barāh-i-khāwindī āsāmī i mazkūr par banda ko māmūr farmāweṉ to 'ain i ghurabā parwarī haī tāki fidvī apni murād-i-dilī ko pahuṉchkar ḥuẓūr kī jān o māl ko du'ā detā rahe.

Allāhī aftāb daulat kā hamesha darakhshāṉ hūjiyō 'Arẓī fidvī Amīr Khān umedwar—muwarrakha tīs January san athārah sau nawāsī Isawī.

TRANSLATION.—*To the beneficent and bountiful Doctor G. Ranking Ṣaḥib bahādur. May his prosperity continue. Cherisher of the poor, hail.*

Inasmuch as your humble servant for some months past has been sitting at home (unemployed) and is capable of performing all kinds of writing very well, by a fortunate coincidence there is a vacant post in your honour's office. If your honour will appoint your servant to the post mentioned by way of kindness, it will be the height of consideration ; and your servant having attained his heart's desire will continue to bless your honour's name and property.

Oh God ! May the sun of wealth always remain shining. The petition of your devoted Amīr Khān, candidate. Dated the 30th of January 1889, A.D.

31.—TRANSLITERATION.—*Ba ḥuẓūr faiẓ ganjūr janāb Daktar Ṣāḥib bahādur dāma iqbāluhu. Gharīb parwar salāmat.*

Janāb 'āli—'Arẓ fidvī kī yeh hai ki banda hafta 'ashra se ba āriẓa-i-tap-i-naubatī mubtalā hai ba bāiṣ shiddat-i garmī bukhār se az bas majbur hūṉ akṣar shab ko bawajh ḥarārat ke is darja waḥshat hotī hai ki jisse khwāb o khūrish muṭlaq nahīṉ hotā, aur dauran-i-sar har dam rahtā hai jisse iḥtimāl i amrāẓ i dimāgh-

bhī hotā hai. 'Ilāwa az īn fidvī ko taklīf ziyāda yeh bhī hai ki is jagah koi apna hamjins nahīṉ jo kisī ṭarah madad pahuṉchā de Lihāza 'arẓī hāẕā guzrāukar umedwār hūṉ ki āgar rukhṣat ek māh ki ḥuẓūr se 'aṭa farmāī jāwe to 'aīn khāwīndī hai tā ki apnī waṭan jākar 'alāwa 'alāj muālaja ke tabdīl i āb o hawā bhī karūṉ ziyāda ḥadd i ādāb.

'Arẓī fidvī Fatḥ Khān Muḥarrir i sarā.

Untis tārīkh Janwarī san nawāsī Isawi.

TRANSLATION.—*To the storehouse of benevolence Doctor . . .*

May his fortune continue.

Cherisher of the poor, hail.

Sir, your petitioner's request is this, that your servant for the last week or ten days has been down with remittent fever. On account of the severity of the fever he is very much overcome. Most nights, by reason of feverishness, this degree of distraction occurs that sleep and food are altogether banished, and giddiness is constantly present, from which it is probable that there is disease of the brain. Besides this, there is this additional distress to your servant, that in this place there is no relation who can give him any assistance.

Therefore, having presented this petition, I hope that your honour will perhaps grant me leave for one month, then it will be the height of kindness, so that I may visit my own country, and in addition to medical treatment may get a change of air. More is forbidden by respect. The petition of Fateh Khan, writer of the Sarāi. 29th January, 1889, A.D.

32.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī Ḥassan Raẓā Khān Kotwāl kī 'arẓī yeh hai ki āj jo palṭan Meerath se is chhāonī meṉ pahuṉchī hai us ke chand sipāhī

ne milkar aise ek gharīb lakarhāre ko mārā hai aur uskī lakrīyān chhīn lī hain wuh bechāra kotwālī men nālishī honeko āyā. Fidvī is lakarhāre ko hamrāh lekar ṣūbadar bahādur ke pās gayā ki jin sipāhiyon ne is bechāre kī lakrīyān chhīn lī hain unki shinākht kare. Magar ṣūbadār ṣāḥib ne shinākht karne ke līye kisī sipāhī ke khīma men jāne nahīn dīyā. Islīye umedwār hūn ki ṣūbadār ṣāḥib ke nām ḥukm ho ki fidvī ko hamrāh lekar taḥqīqāt men sharīk karen—faqaṭ.

'Arẓī Hassan Raẓā Khān Kotwāl.

TRANSLATION.—*Hail, protector of the poor.*

This is the petition of Hassan Razā Khān Kotwāl that the regiment which has arrived to-day in this cantonment from Meerut, some of its sepoys having joined together, have so beaten a poor wood-cutter, and have stolen his faggots, that the unfortunate man came to complain to the kotwālī. Your servant having taken the woodman with him went to the subadar, to ask that he might identify the sepoy by whom the wood was stolen, but the subadar would not allow him to enter any sepoy's tent for the purposes of identification. Accordingly, I hope that an order may be be issued to the subadar to take your servant with him and make him assist him in the investigation. Enough. The petition of Hassan Razā Khān Kotwāl.

33.—TRANSLITERATION.—*Hindī 'arẓī.*

Srī yut Mahārāja Dhirāj Srī Chhattar Dhārī Singh Bahādur ke samīp men Senādhikārī Bhopal Singh kī rām rām pahunche. Bintī yeh hai ki āpkī āgyā anusār main ne yuddh bhūmī men apnī senā ki itnī sankhyā parmān bhejī haī ki tīn hazār (3,000) *paidal sipāhī shastardhārī aur* (2,000) *do hazār sowār aur baṛe baṛe yoddhāon ke sahit topen aur golā bārūd ādī sab yuddh kā*

sāmān bhī bhej chukā hūn̤. Lekin ek patr aur samar bhūmī se āyā hai likhā huā Rakhārang Singh kā, kī yahān̤ shatrūdal kā baṛā jor haī. Isse tum log andāj (5,000) pānch hazār sawār aur do topkhāna aur bhejo, to shatrū kī fauj ko haṭāe sakte hain̤ nahīn̤ to shatrūon̤ kī senā hamārī sīmā men̤ āye jāegī, is se yeh bintī kar kahtā hūn̤ ki jo sarkār ki āgyā howe to likhe māfik senā aur bhej dūn̤ uchit jānke arj kiyā. Tārīkh aṭharah, mās Phāgun, Sudī.

TRANSLATION.—*Petition.*

To the Possessor of Fortune, King of Kings, Srī Chattardhārī Singh, General Bhopāl Singh sends greeting. This is my petition, that in accordance with your honour's order, I sent the following number from my own army to the battle field, namely, three thousand infantry fully equipped and two thousand cavalry and with the noble heroes, guns and ammunition, *etcetera.* I have also sent all the equipment for battle. But another despatch has arrived from the battle field written by Rakhārang Singh, saying: "Here the enemy is in great force. Therefore do you send about five thousand cavalry and two more batteries of artillery, then we shall be able to defeat the enemy's army, otherwise the enemy's army will invade our territory." Therefore I make this representation that, if your honour orders, then I will send reinforcements in accordance with the despatch. Having considered it reasonable, the petition is made. Dated 18th of month Phāgun, light half.

34.—TRANSLITERATION.—*Hindī Arzi.*

Srī yut Mahārāj Rājā Mānsing Bahādur ke samīp men̤ parjā janon̤ kī rām rām pahunche. Bintī yeh hāi ki is sāl men barshā

kam huī hai isse ham logoṇ ke khetoṇ meṇ ann kī upaj aur sāl se ādhī bhī nahīṇ huī. Ham log bahut taṇg hogaye haiṇ, larke bāle sab dukhī ho rahe haiṇ kisī bhānt se nibāh khāne pīne kā nahīṇ ho saktā hai, aur aisā koī mahājan bhī ham logoṇ ko nahīṇ miltā, ki jisse karj leke sarkārī māl gujārī patā deṇ. Is līye 'arẓ karte haiṇ ki aisī koī sūrat sarkār se hojāe ki jisse ham logoṇ kā nibās āpke rājya meṇ banā rahe.

Uchit jān ke 'arẓ kīya tārīkh, 2 January, san athārah sau beāsī Isawi.

TRANSLATION.—*Petition.*

Possessor of fortune, Māhārāja Mānsingh Bahadur.—May this salutation of his subjects reach his august presence. This is the petition that in this year there has been very little rain, on this account there has not been even half the produce of grain in our fields compared with other years. We are in great straits, all our children are in distress, in no way can we supply our wants for food and drink, and moreover we can find no banker from whom we may borrow and pay the Government assessment. For this reason we pray that the Government will be pleased to make some arrangement, by which we may be enabled to live in your honour's kingdom.

Having considered it right this petition is made, dated the 2nd of January, 1882, of the Christian era.

35.—TRANSLITERATION.—*Hindī Arzi.*

Srī yut Māhārājā Dhirāj Rājā Daulat Singh Bahādur ke samīp meṇ Debī Singh Jamadar kī rām rām pahunche.

Bintī yeh haī ki sarkārī risāle ke sīpāhīyoṇ ne kal ke roj merā bīs (20) *bīghā khet ghoroṇ se charwāe līya aur sārā khet ghoroṇ kē*

tāpoṇ ke paṛne se nā kām hogaya. Ab us khet meṇ kuchh bhi ann nahīṇ paidā hogā is sāl meṇ sarkārī mālgujārī kaise dūṇga, aur mere laṛke bālē kyā khāeṇge, is līye arj kartā hūṇ ki aisā hukm Sarkār se hojāe ki jisse pher kabhī aisī anītī kā kām sīpāhī log nahīṇ kareṇ. Aur mere līye bhī kuchh sahāyetā hoe ki jisse maiṇ apne bāl bachōṇ ko pālan karsakūṇ.

Uchit jān ke 'arẓ kiyā tārīkh unīs Jūn san athārah sau ikānawe Isawī.

TRANSLATION.—*Petition.*

Lord of fortune Maharaja Dhiraj.—Raja Daulat Singh Bahadur. May the salutation of Debi Singh, landowner, reach his presence. The petition is this, that yesterday the soldiers of the Sarkār's cavalry used a plot of land of mine of 20 bighas to graze their horses, and the whole field has become useless from the trampling by the horses' hoofs. Now no corn will grow in that field this year. How shall I pay the Government tax, and what will my children do for food? Therefore I beg that some such order may be issued by the Sarkār, which will prevent the repetition of any such oppressive action on the part of the sepoys, and also that some assistance may be granted me by which I may be enabled to provide for my family.

Having judged it reasonable I have made this request, this 19th of June, 1891, Christian era.

PART V.*
PASSAGES FOR TRANSLATION.

Colloquial Style. 1.

There was a certain Mulla in a village of Pathans. Whatever prayers for the dead they required to be performed, they used to send for him and used to get their business done. When the Shab-i-Barāt came round, from every house there was a demand for him. So one of his acquaintance asked him, saying, "Tell me, friend, how will you manage to-day all alone and in what way will you offer prayers in every house?" He said, "My brother, what have I to do with offering prayers for the dead? Whether the dead man goes to hell or to heaven I have only to look after my daily bread." †

NAQL.

Paṭhānoṇ kī kisī bastī meṇ ek Mullā thā. Jo kuchh Fātiḥa darūd kā un ko kām hotā, is ko bulā lete aur apnā kām karwā lete. Is meṇ Shab-i-Barāt jo āī to har ek ke ghar se ise bulāhaṭ hū'ī. Tab is ke kisī āshnā ne pūchhā ki, "kaho, dost, āj tum ikele kyā karoge, aur kistaraḥ ghar ghar Fātiḥa paṛhoge? Bolā, "Bhāi mujhe Fātiḥa paṛhne se kyā kām? Murda dozakh meṇ jāe yā bihisht meṇ, mujhe apne ḥalwe māṇḍe se kām hai."

نقل

پٹھانون کي کسي بستي مين ايك ملا تها جو کچهه
فاتحه درود کا اُنکو کام هوتا اسکو بلا ليتے اور اپنا کام کروا ليتے

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* The Author's Introductory Exercises in Urdu Prose Composition published by Messrs. Thacker, Spink & Co., will be found very useful.

† Literally, sweetmeats and cakes.

اسمین شب برات جو آئي تو هر ایک کے گھر سے اسے
بلاهٹ هوئي - تب اسکے کسي آشنا نے پوچھا که کهو
دوست آج تم اکیلے کیا کروگے اور کس طرح گھر گھر فاتحه
پڑھوگے - بولا بھائي مجھے فاتحه پڑھنے سے کیا کام - مرده
دوزخ مین جائے یا بهشت مین مجھے اپنے حلوے مانڈیسے
کام هي -

Colloquial Style. 2.

A number of young nobles having driven in a peg in a certain place, and having placed a rupee upon it, were engaged in archery, and this was the condition that whoever knocked off the rupee, should take it.

By chance a devotee going to that spot asked alms of them, saying, " Sirs, make some bargain in the name of the Master."

One of them laughing said, " Shāh Ṣāhib, hit the mark and take the rupee."

The faqīr instantly taking the bow and arrow from his hand having said, " Ya, Ma'būd ! " (Oh ! thou that art worshipped) shot an arrow at random, when the rupee flew off the peg. They cried Bravo ! He ran and picked up the rupee, and said, " How is it, Sirs, the faqīr has got nothing."

One of them said, " Holy man, you have got the rupee, now what do you say ? " He said, " Sire, this indeed I got for hitting the peg, the faqīr's alms are still to come."

Naql.

Kaī ek amīr-zāde kisī jagah ek me<u>kh</u> gāṛ us par rupya rakh tīr-andāzi karte the, aur <u>sh</u>arṭ yeh thī ki jo is rupaē ko uṛā de so le. Ittifāqan kisī āzād ne jā wahāṇ suwāl kiyā ki, "Bābā, kuchh Maulā nām kā saudā karo." Un meṇ se ek ne haṇs kar kahā ki "<u>Sh</u>āh Ṣāḥib, ni<u>sh</u>āna māro aur rupya lo." Faqīr ne jhaṭ us ke hāth se tīr kamān le 'yā Ma'būd!' kar ke tīr aṭkal-pachchū mārā, ki wuh rupya uṛ gayā. We bole, "Wāh wāh!" Un ne dauṛ kar rupya to uṭhā liyā, aur kahā, "Kyūn bābā, faqīr ko kuchh na milā?" Un meṇ se ek ne kahā, "Sāīṇ rupya to liyā, ab kyā kahte ho?" Bolā, "Bābā, yeh to me<u>kh</u> mār ke liyā hai, abhī faqīr kā suwāl bāqī hai."

نقل

کئي ایک امیرزادے کسي جگه ایک میخ گاڑ اُسپر
روپیه رکهه تیراندازي کرتے تهے اور شرط یهه تهي که جو اس
روپی کو اُڑادے سو لے - اتفاقاً کسي آزاد نے جا وهان
سوال کیا که بابا کچهه مولا نام کا سودا کرو - انمین سے * ایک
نے هنسکر کها شاه صاحب نشانه مارو اور روپیه لو - فقیر نے
جهٹ اُسکے هاتهه سے تیر کمان لے یا معبود کر کے تیر اٹکل
پچو مارا - که وه روپیه اُڑگیا - وے بولے واه واه - اُن نے
دوڑ کر روپیه تو اُٹها لیا اور کها کیون بابا فقیر کو کچهه نه ملا

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* Note this idiom.

اُنمیں سے ایک نے کہا - سائیں روپیہ تو لیا اب کیا کہتے
ھو - بولا بابا یہہ تو میخ مار کے لیا ھی - ابھي فقیر کا سوال
باقي ھی -

Colloquial Style. 3.

A man was a great opium-eater. In his house there was a khidmatgār lately engaged. He asked of him, saying, "My friend, you don't take any intoxicant, I suppose?" He said, "My Spiritual Guide! your slave, except opium, knows no other intoxicant." Hearing this speech, being very pleased, he took out the opium box, and himself having eaten some, gave it to him, and said, "My friend, to-day my heart desires you should cook me some sweetened rice, then we will eat. The khidmatgār said, "Very well," and began to cook it. In the meantime drowsiness came on him, and it was past twelve o'clock. The master calling out said, "Ho, my brother, is the rice cooked or not?" He said, "My Lord it is done cooking, but it wants drying now." He said, "Bring it quickly." To make a long story short, with the utmost difficulty, cooking away from early morning, he got it ready and brought it by the evening. Seeing it, his master said, "Well done! how quickly you cooked and served it!" Hearing just this much, immediately he joined his hands and said, "My Lord, your devoted one will not be able to serve your honour." He said, "How so?" He replied, "Having to hurry so will be the death of me one of these days;" and off he went.

Naql.

Ek shakhṣ baṛā afīmī thā. Us ke yahāṉ koī khidmatgār nayā naukar huā. Un ne us se pūchhā ki, "Miyāṉ, tū kuchh nasha to

nahīṇ pītā?" Bolā, "Pīr Murshid, ghulām siwāi afīm, aur kisī nashe se āshnā nahīṇ" Yeh bāt sun bahut khush huā; afīm kī ḍibyā nikāl, un ne āp khāke de kar kahā ki, "Miyāṇ, āj hamārā jī chāhtā hai, mīṭhe chāṇwal jaldī se pakā do, khāeṇ." Khidmatgār, "Bahut achchhā," kah ke pakāne lagā. Us meṇ pīnak jo lagī, do pahar guzar gae. Āqā ne pukār ke kahā ki "Ai bhāī, chāṇwal pake yā nahīṇ?" Bolā ki, "Khudā wand, pak chuke haiṇ, par dam denā bāqī hai." Kahā, "Jaldī do." Qiṣṣa kotāh, ba-hazār kharābī fajr se pakāte pakāte, shām ko taiyār kar ke gayā. Dekh kar āqā ne kahā, "Shābāsh! kyā jaldī pakā lāyā hai!" Itnī bāt ke sunte hī, woh hāth joṛ ke bolā ki, "Fidvī se āp kī naukarī na ho sakegī." Kahā, "Kyūṇ?" Jawāb diyā, "Aisī shitābī meṇ ek roz merī jān jāti rahegī" aur chalā gayā.

نقل

ایک شخص بڑا افیمي تها - اُسکے یهان کوئي خدمت گار نیا نوکر هوا - اُن نے اُس سے پوچها که میان تو کچهه نشه تو نهین پیتا - بولا پیر مرشد غلام سواے افیم * اور کسي نشه سے آشنا نهین - یه بات سن بهت خوش هوا - افیم کي ڈبیا نکال اُن نے آپ کها کے دیکر کها که میان اَج همارا جي چاهتا هی میٹهے چانول جلدیسے پکا دو کهائین - خدمت گار بهت اچها کهه کے پکانے لگا - اُسمین پینک جو لگي دو پهر گذر گئے آقا نے پکار کے کها که اي بهائي

* Note—افیم Corrupt form of افیون opium.

چانول پکے * یا نہین بولا کہ خداوند پک چکے ہین * پر دم
دینا باقی ہی * کہا جلدی دو - قصہ کوتاہ * بہزار خرابی
فجر سے پکاتے پکاتے شام کو تیار کر کے گیا دیکھکر آقا نے کہا
شاباش کیا جلدی پکا لایا ہی - اتنی بات کے سنتے ہی
وہ ہاتھ جوڑ کے بولا کہ فدویسے آپکی نوکری نہوسکیگی *
کہا کیون - جواب دیا ایسی شتابی مین ایک روز میری جان
جاتی رہیگی * اور چلا گیا *

Colloquial Style. 4.

In a certain house five or six sepoys were sitting, bragging among themselves. One was saying "I have got four wounds." Another would say "five." In short one of them related the history of his fighting and getting wounded. An old wag was sitting near them, and said "My friend, in my youth I too fought hundreds of battles, and I too got thousands of wounds to such an extent that on my whole body there was not left room to put a grain of til. Compared with me who now will fight and who will get wounded?" Immediately on hearing this speech a young soldier among them grew angry and said, "My good Sir, take off your clothes then, let us see where you were wounded so often." He laughed and said, "My good youth that time is now no more, nor are those days now, nor does that youth remain, nor is that strength remaining, nor is even that body itself left. Now what will you see?" Saying this, he made off.

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* Note this idiom.

Naql.

Kisī makān ke bīch pāṇch sāt sipāhī baiṭhe āpas meṇ ḍīṇg mārte the. Koī kahtā, "maiṇ ne chār ghāo khāe;" aur koī kahtā thā, "Pāṇch." Gharaẓ har ek ne apne apne laṛne aur zakhm khāne kā aḥwāl bayān kiyā. Ek būṛhā ṭhaṭhol un ke pās baiṭhā thā. Bolā ki, "Miyāṇ, jawānī meṇ ham bhī saikṛoṇ laṛāīyāṇ laṛe, aur ham ne bhī hazāroṇ zakhm khāe, aise ki kahīṇ badan par til dharne kī jagah bāqī nahīṇ rahī. Hamāre āge ab koi kyā laṛega, aur kyā koi zakhm khāegā?" Itnī bāt ke sunte hī un meṇ se ek jawān khafā ho kar bolā, "Baṛe miyāṇ, kapṛe to utāro; dekheṇ, tum ne kahāṇ kahāṇ ghāo khāe haiṇ." Woh haṇs ke bolā, "Miyāṇ gabrū, na wuh zamāna rahā, na we din rahe, na wuh jawānī rahī, na woh taiyārī rahī, na wuh jism hī rahā. Ab kyā dekhoge?" Itnā kah, bhāg gayā.

نقل

کسي مکان کے بيچ پانچ * سات سپاهي بيٹهے آپسمين ڈينگ مارتے تهے - کوئي کهتا تها مين نے چار گهاو کهائے اور کوئي کهتا تها پانچ - غرض هر ايک نے اپنے اپنے لڑنے اور زخم کهانے کا احوال بيان کيا ايک بوڑها ٹهٹول اُنکے پاس بيٹها تها - بولا که ميان جواني مين هم بهي سيکڑون لڑائيان لڑے * اور همنے بهي هزارون زخم کهائے - ايسے که کهين بدنپر تل دهرنے کي جگهه باقي نهين رهي - همارے آگے اب کوئي کيا لڑيگا اور کيا کوئي زخم کهايگا - اتني بات کے

* Note this idiom.

سنتے هي اُنهين سے ايک جوان خفا هوکر بولا - بڑے ميان
کپڑے تو اتارو ديکهين تمنے کہان کہان گهاؤ کہاے هين
وه هنسکے بولا ميان گبرو نه و زمانه رها نه وے دن رهے نه
وه جواني رهي نه وه تياري رهي نه وه جسم هي رها - اب
کيا ديکهوگے - اتنا کهه بهاگ گيا

Colloquial Style. 5.

A Sipahi was a great gambler; when he use to win, from joy he used to get so careless that, if anyone had even stripped off him the clothes he wore, he would not have known it.

In expectation of this ten or a dozen* blackguards used always to stay close beside him, and when they got a chance, used to make his money fly.

One day he went to gamble in some strange assembly, and began to shove the money he won from in front of him, behind him, and the rips who were with him began to make it fly.

In the meantime, some one seeing this said to some one else, "Look! one fellow spends another man's money!" The other answered him, "Haven't you heard this proverb, that you are wondering at this?—

"The blind woman grinds (the corn) the dog eats (the flour.)
The sinner's wealth goes to nought."

NAQL.

Ek sīpāhī baṛā juārī thā. Jab jītā, tab māre khushī ke aisā ghāfil ho jātā, ki koī us ke pahnne ke kapṛe bhī utār letā

* (*Lit.* ten, five).

to bhī use maʻlum na hotā. Isī umīd se das pānch shuhde har waqt us ke sāth lage rahte, aur jab qābū pāte to us kā māl uṛāte. Ek roz wuh kisī ghair maḥfil meṇ juā khelne ko gayā, aur lagā jīt jīt rupae apne āge se pīchhe khiskāne; aur uske sāth ke luqandre lage uṛāne. Us meṇ kisī ne dekh kar ek se kahā kī, "Dekho, kisī ki kauṛī, koī uṛāwe!" Dūsre ne jawāb diyā "Kyā yeh masal tum ne nahīṇ sunī jo taʻajjub karte ho? ki,

"Andhī pīse, kuttā khāe;
Pāpī kā māl akārath jāe."

نقل

ایک سپاهي بڑا جواري تها - جب جیتتا تب مارے
خوشي کے ایسا غافل هو جاتا - که کوئي اُسکے پهننے کے
کپڑے بهي اتار لیتا تو بهي اُسے معلوم نه هوتا - اسی امید
سے دس پانچ شهدے هر وقت اُسکے ساتهه لگے رهتے * اور
جب قابو پاتے تو اُسکا مال اُڑاتے * - ایک روز وه کسي
غیر محفل مین جوا کهیلنے کو گیا اور لگا جیت جیت روپئے
اپنے آگے سے پیچهے کهسکانے - اور اُسکے ساتهه کے
لقندرے لگے اُڑانے اسمین کسینے دیکهکر ایک سے کها که
دیکهو کسیکي کوڑي کوئي اُڑاوے * - دوسرے نے

* Note this idiom.

جواب دیا - کیا تمنے یہہ مثل نہین سنی جو تعجب کرتے ہو - کہ

اندھی پیسے کتا کھائے
پاپی کا مال اکارتھہ جائے *

Colloquial Style. 6.

A certain gentleman was very fond of horses. One day he bought an Arab : upon this Munshi Badrud Din, by way of well-wishing, said :—" If a Panjabi syce is put on this horse, then it will be well cared for."

Hearing this, the gentleman called the jamadar of the syces from the stable, and ordered him to get a Panjabi syce for him, but the jamadar forgot. Twenty or five-and-twenty days afterwards, one day the gentleman recollected that matter, he had him sent for, and asked if he had got the syce or not. He said, " My Lord, your slave is searching, up to now he has not found one." Hearing this answer, the Munshi said, " What a rascal he is ! He keeps putting you off from a month past, and does not bring you a syce." The syce said :—" My lord and master, I don't mind your calling me a rascal, you are my master, whatever you feel inclined, be pleased to say—but in the presence of one's master there is no harm in speaking the truth. If I may be pardoned for saying so, this is no Maulavi or Munshi, that when you call one, a hundred should present themselves. This, Sir, is a syce, after months of searching you may possibly find one or two, or perhaps you can't even

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* Note this idiom.

find one." Hearing this the gentleman laughed, and the candidates, Maulavis and Munshis, who were then present, were abashed, and Munshi Badrud Din held his tongue for shame.

Naqḻ.

Kisī ṣāḥib ko ghoṛoṇ kā bahut shauḳ thā. Ek roz ek A'rabī ghoṛā mol liyā. Is meṇ Munshī Badr-Uddīn ne az rāh-i-khair-khwāhī kahā ki, "Is ghoṛe par Panjābī Sāīs rahe to is kī khidmāt ba-khūbī ho." Yeh bāt sunke ṣāḥib ne iṣṭabal se sāīsoṇ ke jama'-dār ko bulā kar farmāyā ki, "Hameṇ ek Panjābī sāīs lā de." Lekin jama'dār bhūl gayā. Bīs pachīs din ke bā'd ek roz ṣāḥib ko woh bāt yād āī. Use bulwā ke pūchhā ki, "Sāīs milā yā nahīṇ?" Woh bolā, "Khudāwand, ghulām ḍhūnḍhtā hai, abhī tak nahīṇ pāyā." Yeh bāt sun ke Munshī ne kahā "Kyā bad-zāt hai! Ek mahīne se ṭāl maṭāl kartā hai, aur sāīs nahīṇ lā detā hai." Bolā, "Pīr o murshid, bad-zāt ke kahne kā maiṇ burā nahīṇ māntā. Āp khudāwand haiṇ, jo mizāj meṇ āwe so kahiye. Par khudāwand ke rū-ba-rū sach bāt kahne meṇ kuchh 'aib nahīṇ. Taqṣīr mu'āf ho, yeh Maulavī, Munshī nahīṇ, jo ek ke bulāne se sau ān ḥāzir hoeṇ. Yeh to sāīs hai; mahīnoṇ kī talāsh meṇ ek ādh mil jāe to mil jāe, nahīṇ to milnā muḥāl." Yeh sun kar Ṣāḥib haṇse, aur umīdwār jo Maulavī, Munshī us waqt ḥāzir the, sharminda hue, aur Munshī Badr-ud-Dīn pashīmān ho dam khā rahā.

نقل

کسي صاحب کو گهوڙون کا بهت شوق تها - ایک روز
ایک عربي گهوڙا مول لیا - اسمین منشي بدرالدین نے از راه
خیر خواهي کها که اس گهوڙے پر پنجابي سائیس رهي تو

اسکي خدمت به خوبي هو يهه بات سنکے صاحب نے اصطبل
سے سائیسون کے جمعدار کو بلاکر فرمایا که همین ایک پنجابي
سائیس لادے لیکن جمعدار بہول گیا بیس پچیس دن کے
بعد ایک روز صاحب کو وہ بات یاد آئي - اُسے بلوا کے پوچھا
که سائیس ملا یا نہین وہ بولا خداوند غلام ڈھونڈتا ھی ابھي
تک نہین پایا - یهه بات سن کے منشي نے کہا - کیا
بدذات ھی ایک مہینے سے ٹال مٹال * کرتا ھی - اور سائیس
نہین لا دیتا ھی بولا پیر و مرشد بدذات کے کہنے کا مین برا
نہین مانتا * آپ خاوند هین جو مزاج مین آوے سو کہئے
پر خاوندو نکے روبرو سچ بات کہنے مین کچھه عیب نہین -
تقصیر معاف هو یهه مولوي منشي نہین جو ایک کے بلانیسے
سو آن حاضر هوئین - یهه تو سائیس ھی مہینون کي تلاش
مین ایک آدهه * ملجائے تو ملجائے نہین تو ملنا محال یهه
سن کر صاحب هنسے اور امیدوار جو مولوي منشي اُس وقت
حاضر تهے شرمندہ ہوئے اور منشي بدرالدین پشیمان هو
دم کہا رها *

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* Note this idiom.

Historical. 1.

Alexander learned from his spies that there was an island in the river at a distance of twenty miles; accordingly when the darkness of night came on—and when, by reason of the roaring of the wind and the violence of the rain and the thunder, it was not possible for any noise of his army to be heard—seizing his opportunity, he took with him 11,000 veterans, and in the dead of night crossed the river.

The Hindus fancied that, perhaps a small force might have crossed over; accordingly King Porus gave his son command of a few men and sent him to repel the enemy.

At the very outset King Porus's son was killed, and the army defeated; then indeed King Porus became alarmed, and became aware that Alexander himself had crossed. Without delay he took 4,000 cavalry and 30,000 infantry, with a large number of chariots and elephants, and drew up in battle array to oppose Alexander. King Porus's army evinced great bravery, but could not stand against Alexander's cavalry.

Sikandar ne apne jāsūsoṇ se daryaft kar liyā ki das kos ke fāṣile par is daryā meṇ ek jazīra hai: is līye jab ki rāt andherī huī, aur hawā kā sannāṭā aur meṇh ke zor aur bādal kī garaj meṇ sipāh kā kuchh shor o ghul sunāī na de saktā thā, mauqa' pā kar gyārah hazār purāne sipāhī hamrāh lekar rāṭoṇ rāt daryā pār ho gayā. Hindūoṇ ne yeh khayāl kīyā ki thoṛe se sipahī shāyad ā nikle hoṇge, is līye Rājā Pūr ne apne beṭe ko thoṛe se ādmī de kar un ke haṭāne ke līye rawānā kiyā. Rājā Pūr kā laṛkā to jāte hī kām āyā, aur fauj ne shikast pāī. Tab to Pūr ke kān khaṛe hūe, aur samjhā ki khud Sikandar 'ubūr kar āyā hai Fauran chār hazār sawār aur tīs hazār piyāde aur bahut se rath aur hathī hamrāh lekar Sikandar ke muqābale par ṣaff-ārā huā. Rājā Pūr

ke sipāh ne baṛī bahadurī dekhlāī, par Sikandar ke Sowāroṇ ke āge pesh-raft na ga'ī.

سکندر نے اپنے جاسوسون سے دریافت کر لیا کہ دس
کوس کے فاصلہ پر اس دریا مین ایک جزیرہ ہی اسلیئے
جبکہ رات اندھیری ہوئی اور ہوا کاسناٹا اور مینہ کے زور اور
بادل کی گرج مین سپاہ کا کچھہ شور و غل سنائی نہ دے
سکتا تھا * - موقع پاکر گیارہ ہزار پرانے سپاہی ہمراہ لیکر راتون
رات * دریا پار ہوگیا ہندوون نے یہہ خیال کیا کہ تہوڑے سے
سپاہی شاید آنکلے ہونگے اس لیئے راجہ پور نے اپنے
بیٹے کو تہوڑے سے آدمی دیکر اُنکے ہٹانے کے لیئے روانہ کیا
راجہ پور کا لڑکا تو جاتے ہی کام آیا * اور فوج نے شکست
پائی - تب تو پور کے کان کھڑے * ہوئے اور سمجھا
کہ خود سکندر عبور کر آیا ہی - فورا چار ہزار سوار اور
تیس ہزار پیادے اور بہت سے رتھہ اور ہاتھی ہمراہ لیکر
سکندر کے مقابلہ پر صف آرا ہوا - راجہ پور کے سپاہ نے
بڑی بہادری دکہلائی پر سکندر کے سوارون کے آگے پیشرفت
نہ گئی *

* Note this idiom.

Historical. 2.

After the death of Ishāq, with the exception of Subuktigīn, there was no one capable of ascending the throne.

Subuktigīn by birth was a prince of the Persian dynasty, who by the vicissitudes of fortune had been sent in poverty into the service of Alaptigīn the former king of Ghaznī. Alaptigīn, seeing that he was a likely youth, had bought him, and, advancing him by degrees, had raised him to the dignity of commander-in-chief of his army. Now, having wedded the daughter of Alaptigīn, and having become the king's son-in-law, he ascended the throne, and in the very first year of his reign, that is to say, in A.D. 977, he invaded Hindustān, at that time Raja Jaipāl was Raja of Lahore.

He took Lahore and Multan, and after reducing numerous fortresses, and obtaining much plunder, he returned to his own capital, Ghazni.

Ba'd marne Isḥāq ke siwāe Subuktigīn ke koī shakhs lāiq-i-takht-nishīnī na rahā thā, Subuktigīn aṣl men̤ ek Shah-zāda Mulk-i-Īrān kā thā, jo ittifāq-i-zamāne se ḥālat-i-iflās men̤ Alaptigīn, bādshāh-i-sābiq-ī-Ghaznī kī khidmat men̤ ḥāẓir kiyā gayā thā. Aur Alaptigīn ne us ko honhār dekh kar kharīd liyā thā, aur darja ba-darja taraqqī de kar sipah-sālārī ke rutbe tak us ko pahun̤chā diyā thā. Ab us ne bādshāh Alaptigīn ki laṛkī se apnā nikāḥ kar ke dāmād bādshāh kā ban kar takht par julūs farmāyā. Aur apne julūs ke awwal hī sāl men̤, ya'ne san nau sau satatthar 'Īsawī men̤, us ne Hindustān par chaṛhāī kī. Is waqt men̤ Rājā Jāipāl Lāhor kā Rājā thā. Lāhor aur Multān us ne fatḥ kīye; aur ka'ī qil'a fatḥ kar ke, bahut sā māl lūṭ kar phir apne dār-ul-khilāfa Ghaznī ko murāja'at farmāī.

بعد مرنے اسحاق کے سواے سبکتگین کے کوئي شخص لائق تخت نشيني نرها تها - سبکتگین اصل مين ايک شهزاده ملک ايران کا تها - جو اتفاق زمانه سے حالت افلاس مين الپتگين بادشاه سابق غزني کے خدمت مين حاضر کيا گيا تها - الپتگين نے اُسکو هونهار * ديکهکر خريد ليا تها - اور درجه بدرجه ترقي ديکر سپه سالاري کے رتبه تک آسکو پهونچا ديا تها - اب اوسنے بادشاه الپتگين کي لڑکي سے اپنا نکاح * کرکے داماد بادشاه کا بنکر تخت پر جلوس فرمايا * اور اپنے جلوس کے اول هي سال مين يعني سنه ۹۷۷ ع مين اَسنے هندوستان پر چڑهائي کي اسوقت مين راجه جيپال لاهور کا راجه تها - لاهور اور ملتان اُسنے فتح کيئے - اور کئي قلعه فتح کرکے بهت ما مال لوٹ کر پهر اپنے دارالخلافه غزني کو مراجعت فرمائي -

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Note.—ع is the initial letter of the word عيسوي *'Isawī* or the year of our Lord, *i.e.*, the Christian Era; the Mohammedan era is denoted by the initial letter of the word هجري *Hijrī* or year of the هجرة *hijra*, or flight from Mecca (see page 81).

* Note this idiom.

Historical. 3.

With Sevajee there was a large tribal gathering of the hillmen who inhabit the southern hill-country. These people used to plunder the cities and amass wealth, so that the ruler of Beejapoor, by way of subduing them, despatched a large army, under command of Afzal Khan, to attack Sevajee. Sevajee sent word that he was willing to surrender, but that he wished for a private interview. He (Afzal Khan) agreed to this. Sevajee concealed his army in ambush, and gave orders that, on hearing the sound of the bugle, they should instantly fall upon the enemy's army. Afzal Khan, having put aside the 15,000 men whom he had brought with him, went alone to the rendezvous. Sevajee, with fear in his heart, looking cautiously on all sides, turning round at every step and looking behind him, reached the appointed place. At the instant of meeting, he embraced Afzal Khan, and instantly stabbed him in the belly with a dagger. Afzal Khan, drawing his sword, struck Sevajee a blow on the head with it, but as he had a helmet beneath his turban, he escaped unhurt, and the blow went for nothing. Sevajee struck him a second blow with a dagger and the Khan fell dead.

Sīvājī ke hamrāh pahāṛī qaum bahut thī jo junūbī kohistān meṇ rahtī haiṇ. Yeh log shahroṇ ko lūṭte aur rupya jam'a karte the, ki Bījāpūr ke ḥākim ne un ke muṭī' karne ke wāsṭe ek lashkar-i-jarrār Afẓal Khāṇ ko de kar, Sīwājī par chaṛhāī karne ko rawāna kīyā. Sīwājī ne kahlā bhejā, ki, "Mujhe iṭā'at manẓūr hai, lekin ek mulāqāt āp se tanhā karnī chāhtā hūṇ." Us ne manẓūr kiyā. Sīwājī ne apnī sipāh ghāt meṇ chhīpā dī, aur kah diyā, ki, "Jis waqt bugal kī āwāz suno, fauran dushman kī fauj

par ā paṛyo. Afẓal Khāṇ, pandrah hazār ādmiyoṇ ko jin ko wuh apne sāth lāyā thā, alag kar ke tanhā maqām-i-muta'aiyan par gayā. Sīwājī bhī, dil meṇ ḍartā huā, chār ṭaraf se hoshyār ho kar, ek ek qadam par pīchhe muṛ muṛ kar dekhtā hūā, us maqām-i-mu'aiyan par pahuṇchā. Jāte hī baghal-gīr ho kar milā, aur wahīṇ Afẓal Khāṇ ke peṭ meṇ khanjar mārā. Afẓal Khāṇ ne talwār khīṇchī, aur Sīwājī ke sar par mārī; magar chūṇki us kī pagṛī ke nīche khod thā, is wāsṭe woh bach gayā, aur wār khālī gayā. Us ne dūsrā khanjar mārā, Khān-i-mazkūr kā kām tamām ho gayā.

سیواجی کے همراه پہاڑی قوم بہت تھے جو جنوبی
کوهستان مین رهتے هین یهه لوگ شهرونکو لوٹتے اور روپیه جمع
کرتے تھے - که بیجاپور کے حاکم نے انکے مطیع کرنے کے
واسطے ایک لشکر جرار افضل خان کو دیکر - سیواجی پر چڑهائی
کرنیکو روانه کیا * سیواجی نے یهه کہلا بهیجا - که مجهے
اطاعت منظور هی * - لیکن ایک ملاقات آپسے تنہا کرنی
چاهتا هون * - اوسنے منظور کیا - سیواجی نے اپنی سپاه گہات
مین چهپادی اور کہدیا که جسوقت بُگَل کی آواز سنو فوراً
دشمن کی فوج پر آپڑیو * افضل خان پندره هزار آدمیون کو

Note.—بُگَل This word is very frequently used. It is our English word bugle. The Hindustānī equivalent would be بوق (m) or تُرهی (f).

* Note this construction.

جنکو وہ اپنے ساتھہ لایا تھا - الگ کر کے تنہا مقام متعین پر
گیا - سیواجي بھي دلمین ڈرتا ھوا چار طرفسے ھوشیار * ھوکر
ایک ایک قدم پر پیچھے مڑ مڑ کر * دیکھتا ھوا اس مقام معین
پر پہنچا - جاتے ھي بغلگیر ھوکر ملا اور وھین افضل خان کے
پیٹ مین خنجر مارا * افضل خان نے تلوار کھینچي اور
سیواجي کے سر پر ماري مگر چونکه اسکي پگڑي کے نیچے
خود تھا اسواسطے وہ بچ گیا - اور وار خالي * گیا - اسنے دوسرا
خنجر مارا خان مذکور کا کام تمام ھوگیا *

Historical. 4.

When the news of this revolt reached General Nott, who was then in Kandahar, he despatched Colonel Maclaren to punish the mutineers. Had this force reached Kabul, it is certain that the English army would not have suffered such hardships, nor would they have lost so many soldiers.

When this force arrived near Ghazni, it was obliged to return to Kandahar, by reason of the very heavy snow which was falling. The Afghans, after taking Kabul and Ghazni, proceeded to assault Kandahar, but General Nott defeated them; the Afghans were defeated in the majority of the engagements, but many distinguished English officers fell in battle.

Jab ki is balwe kī khabar Janrail Nāṭ Ṣāḥib ko, jo Qandhār meṇ the, pahunchī, to unhoṇ ne Karnail Maklāren ko mufsidoṇ kī

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* Note this construction.

tanbīh aur tādīb ke wāsṭe rawāna kiyā. Agar yeh fauj Kābul meṇ pahuṇch jātī, to yaqīn thā ki fauj-i-Aṇgrezī ko is qadr taklīf na hotī, aur na is qadr sipahī tabāh hote. Yeh fauj jab Ghaznī ke qarib pahuṇchī, to ba-sabab kaṣrat bārish-i-barf ke pher Qandhār ko murāja'at kar āī. Afghānoṇ ne ba'd fatḥ karne Kābul aur Ghaznī ke pher Qandhār par ḥamla kīyā, lekin Janrail Nāt Ṣāḥib ne un ko shikast dī; akṣar laṛāiyoṇ meṇ Afghānoṇ ne shikast khāī; par kaī nāmwar Aṇgrezī 'uhda-dar laṛāiyoṇ meṇ kām ā'e.

جبکه اس بلوے کي خبر جرنیل ناٹ صاحب کو جو
قندهار مین تھے پهنچي تو انهون نے کرنیل مکلاوون کو
مفسدونکي تنبیه اور تادیب کیوا سطے روانه کیا * - اگر یهه فوج
کابل مین پهنچ جاتي * تو یقین تها که فوج انگریزيکو اسقدر
تکلیف نه هوتي * اور نه اسقدر سپاهي تباه هوتے * یهه فوج
جب غزني کے قریب پهنچي تو بسبب کثرت بارش برف
کے پهر قندهارکو مراجعت کرائي - افغانون نے بعد فتح
کرنے کابل اور غزني کے پهر قندهار پر حمله کیا - لیکن جنرل
ناٹ صاحب نے انکو شکست دي * - اکثر لڑائیون مین
افغانون نے شکست کهائي * پر کئي نامور انگریزي عهده دار
لڑائیونمین کام آئے *

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* Note this idiom.

Historical. 5.

Sher Singh himself was a great libertine, but his Wazir used to perform all the duties of the State. One day the Maharaja Sher Singh was engaged in mustering his cavalry when Jeet Singh, under pretence of showing him a rifle, came close to Sher Singh, and killed him with the rifle. On that very day too Sher Singh's eldest son was killed. In this way great disorder again arose in the State. The Wazir, Dhiyan Singh, also fell by the hands of murderers on the same day. Accordingly his son Heera Singh went to the camp and reported the murder of Sher Singh and his own father and said to the soldiers that, if they would join him, he would increase their pay. The army, who numbered about fifty thousand men, at the very instant of hearing this suggestion, gladly and readily placed their lives at his disposal.

Accordingly Heera Singh took the army and attacked the fort of Lahore, and, after a mild engagement, took possession of the city, and having put to the sword the enemies who had murdered his father, Dhiyan Singh (the Wazir), and the Maharaja Sher Singh, had their corpses dragged through the streets.

Sher Singh khud to baṛā 'aiyāsh thā, par tamām kārobār salṭanat ke us kā wazīr kartā rahtā thā. Ek roz Mahārājā Sher Singh sawāroṇ kī maujūdāt lerahā thā ki Jait Singh, ba bahāna dekhlāne ek bandūq ke, Kūṇwar Sher Singh ke pās āyā, aur us ko us bandūq se halāk kiyā. Aur usī roz baṛā beṭā Sher Singh kā bhī mārā gayā. Is ṭaur par us Salṭanat meṇ pher be-intiẓāmī barpā huī. Wazīr Dhyān Singh bhī usī roz qātiloṇ ke hāth se maqtūl huā chunānchi isī wāsṭe us ke laṛke Hīrā Singh ne kampū meṇ jā kar Mahārājā Sher Singh aur apne bāp ke qatl kā ḥā

ẓāhir kiyā; aur sipāhiyoṇ se kahā, kī "Agar tum mere sharīk hoge, to maiṇ tumhārī tankhwāh meṇ iẓāfa karūṇga." Fauj, jo ki takhmīnan pachās hazār kī thī, ba-mujarrad sunne is bāt ke khush huī, aur us ke sāth sar dene par musta'idd ho ga'ī. Chunānchi Hīrā Singh ne fauj hamrāh lekar Qil'a-i-Lāhor par ḥamlā kiyā, aur ba'd ek khafīf laṛāī ke, shahr par qābiẓ ho gayā, aur un mukhālifoṇ ko, jinhoṇ ne us ke bāp, Dhyān Singh Wazīr ko, aur Mahārājā Sher Singh ko qatl kiyā thā, tah-i-tegh kar ke un kī lāshoṇ ko kūcha ba-kūcha ghasiṭwāyā.

شیرسنگه خود بڑا عیاش * تها - پر تمام کار و بار سلطنت
کے امکا وزیر کرتا رهتا تها * ایك روز مهاراجا شیرسنگه سوارون
کي موجودات * لے رها تها که جیت سنگه به بهانه دیکهلانے
ایک بندوق کے کنور شیر سنگهه کے پاس آیا اور اسکو اس
بندوق سے هلاک کیا اور اسي روز بڑا بیٹا شیر سنگه کا بهي
مارا گیا - اسطور پر اس سلطنت مین پهر بی انتظامي برپا هوئي
وزیر دهیان سنگه بهي اسي روز قاتلون کے هاتهه سے مقتول
هوا - چنانچه اسي واسطے اسکے لڑکے هیرا سنگه نے کمپو مین
جا کر مهاراجا شیر سنگه اور اپنے باپ کے قتل کا حال ظاهر
کیا اور سپاهیون سے کها که اگر تم میرے شریک هو گے تو
مین تمهاري تنخواه مین اضافه * کرونگا فوج جو که تخمیناً *

* Note this idiom.

پچاس هزار کي تهي بمُجَرّد سننے * اِس بات کے خوش هوئے
اور اُسکے ساتهه سر دینی * پر مستعد هوگئے چنانچه هیرا سنگه
نے فوج همراه لیکر قلعه لاهور پر حمله کیا - اور بعد ایک
خفیف لڑائي کے شهر پر قابض هوگیا اور ان مخالفونکو
جنهون نے اسکے باپ دهیان سنگه وزیر کو اور مهاراجه شیر
سنگه کو قتل کیا تها ته تیغ * کر کے انکي لاشونکو کوچه
بکوچه گهسٹوایا -

Historical. 6.

On the 1st of July of the year A.D. 1848, another battle took place under the walls of Multan.

In this battle Mull Raj himself took part, but a chance ball having struck his elephant's howdah, from the force of the blow he fell from the elephant to the ground, and, mounting a horse, fled to Multan. This battle lasted six hours, and, although the Multanis fought with the utmost bravery, they could no longer withstand the English army. On the 8th of August of the above year, the English force attacked the Diwan Mulraj, and drove him from a village in which his army was encamped. The English army took possession of that village, and the enemy's force, having fled to a garden which was near the village, encamped and spent the whole

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* Note this idiom.

day in bombarding the enemy's position; the English army being harassed, attacked the garden, the battle raged there for an hour and-a-half. English Officers, who had taken part in the former battles of the Punjab, declare that they had never seen the Sikhs fight with so great bravery, nor had their guns ever been so well served. In this battle several English Officers were killed and wounded.

Yakum Jūlāī San 1848 ‛*Īsawī ko, Qil‛a-i-Multān kī faṣīl ke nīche ek aur laṛāī huī. Us laṛāī meṇ Mul Raj ba-ẕāt-i-khud laṛtā rahā; lekin ittifāq se ek gola us ke hāthī ke haude par jo lagā, to ṣadme se wuh hāthī par se nīche gir paṛā aur ghoṛe par sawāṛ ho kar Multān ko bhāg gayā. Yeh laṛāī chhe ghante tak rahī. Agarchi Multānī kamāl shujā‛at se laṛe, par Aṇgrezī-fauj ke sāmne ziyāda na ṭhahar sake. Āṭhwīṇ Agast san ṣadr ko, fauj-i-Aṇgrezī ne Dīwān Mul Rāj par ḥamla kiyā, aur ek gāṇw se jahāṇ us kā lashkar khīma-zan thā, us ko mār kar haṭā diyā; aur us gāṇw par fauj-i-Aṇgrezī qābiẓ ho ga'ī. Dushman kī fauj ek bāgh meṇ, jo ki us gāṇw ke qarīb thā, bhāg kar muqīm hū‛ī aur wahān se din bhar gola-andazī kartī rahī. Is līye fauj-i-Aṇgrezī ne mutaḥaiyir ho kar us bāgh par ḥamla kīyā. Ḍeṛh ghanṭe tak wahāṇ laṛāī jārī rahī. ‛Uhdadārān-i-Aṇgrez. jo jangha-i-sābiḳ-i-Panjāb meṇ sharīk the, yeh bayān karte haiṇ ki "Ham ne sabhoṇ ko aisī jawān-mardī se laṛte hue kabhī nahīṇ dekhā, aur na kabhī un ki topen aisī jaldī jaldī chaltī thīṇ." Us laṛai meṇ ka'ī afsarān-ī-Aṇgrezī majrūḥ o maqtūl hue.*

یکم جولائي سنه ۱۸۴۸ ع † کو قلعه ملتانکي فصيل
کے نیچی ایک اور لڑائي هوئي اس لڑائي مين مولراج بذات

† Ek hazar āṭh sau aṭhtāhs Isawī.

خود لڑتا رها لیکن اتفاق سے ایک گوله اسکے هاتهي کے
هودے پر جو * لگا تو صدمے سے وه هاتهي پر سے نیچے
گر پڑا اور گهوڑے پر سوار هوکر ملتان کو بهاگ گیا - یهه
لڑائي چهه گهنتے تک رهي اگرچه ملتاني لوگ کمال شجاعت
سے لڑے پر انگریزي فوج کے سامنے زیاده نه تهر سکے
آٹهوین اگست سنه صدر * کو فوج انگریزي نے دیوان
مولراج پر حمله کیا اور ایک گانو سے جهان اسکا لشکر خیمه زن
تها اسکو مار کر هٹا دیا اور اس گانو پر فوج انگریزي قابض
هوگئي * - دشمن کي فوج ایک باغ مین جوکه اس گانو
کے قریب تها بهاگ کر مقیم هوئي اور وهانسے دن بهر گوله
اندازي کرتے رهے اس لئے فوج انگریزي نے متحیر *
هوکر اس باغ پر حمله کیا - ڈیڑه گهنتے تك وهان لڑائي جاري
رهي * - عهده داران انگریزي جو جنگهاے سابق پنجاب
مین شریک تهے یهه بیان کرتے هین که همنے سبهونکو ایسي
جوانمردي سے لڑتے هوئے کبهي نهین دیکها - اور نه کبهي
انکي توپین ایسي جلدي جلدي چلتي تهین اس لڑائي مین
کئي افسران انگریزي مجروح و مقتول هوئے *

* Note this idiom.

Narrative Style. 1.

We are very pleased to hear that the rates for registration are either to be reduced from four annas to two annas or have already been reduced, but it is a matter for regret that the fares of the Punjab Northern State Railway are daily rising, and no attention is paid to the arrangements. A friend of ours says that since the officers of the railway, who, in addition to being experienced, were also energetic, have been changed, great falling off has occurred in the management of this line. He said that he was also of opinion, that in the time of Mr. Keene the line was in an excellent state, and that gentleman used to perform his duties with great energy and zeal. The Government arrangements for transport during the Afghan war were much facilitated by that gentleman's excellent arrangements. Under his regime, too, travellers experienced less trouble. The complaints against this line do not need explaining. Our correspondents from time to time have not been backward in bringing them to notice. So that to repeat them will be like always harping upon the same string.* But this demands consideration. Why does not Government direct the attention of its new officers to the arrangements ?

Is bāt ke sunne se ki rusūm-i-Rejisṭirī bajāe chār āne ke do āna muqarrar hone wālī haī, yā ho gaī ham bahut khush hū'e ; lekin is meṇ Panjāb Nārdarn Isṭeṭ Relwe kā kirāyā to din par din baṛhāyā jātā hai, aur intiẓām kī ṭaraf muṭlaq tawajjuh nahiṇ kī jātī. Ek hamāre karam-farmā farmāte haiṇ, ki afsarān-i-Relwe, jo tajriba ke ʻalāwa jafā-kash bhī the, chūṇki tabdīl kīye ga'e haiṇ, is wāsṭe us lāin ke intiẓām meṇ farq ā gayā hai. Unhoṇ ne farmāyā, "Is se hamārā bhī ittifāq hai ki, Kīn Ṣāḥib Bahādur

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* Note this phrase.

ke waqt meṇ lāin 'umda ḥālat meṇ thī, aur yeh Ṣāḥib nihāyat miḥnat aur sar-garmī ke sāth kām karte the. Government ko jang-i-Afghānistān meṇ sāmān-i-bār-bardārī meṇ Ṣāḥib-i-mamdūḥ kī'khush-intiẓāmī se suhūlat hūī. Musāfiroṇ ko bhī un ke 'ahd meṇ chandāṇ taklīf na thī. Is lāin kī shikāyateṇ muḥtāj-i-bayān nahīṇ. Nāma-nigāroṇ ne waktan fa-waktan un ke iẓhār se kotāhi nahīṇ kī. Is liye un kā i'āda karnā miṣl us naghme ke hogā jis ke bār bār alāpne se luṭf ḥaṣil nahīṇ hotā. Ab ghaur-ṭalab yeh amr hai, ki Government nae afsaroṇ ko intiẓām kī taraf kyūṇ tawajjuh nahīṇ dilātī.

اس بات کے سننے سے کہ رسوم رجسٹری بجاے ۴ -
آنے کے - ۲ مقرر ہونیوالی ہی یا ہوگئي ہم بہت خوش
ہوئے لیکن اس مین پنجاب ناردون استیٹ ریلوے کا کرایہ
تو دن پر دن بڑھایا جاتا ہے - اور انتظام کیطرف مطلق توجہ
نہین کیجاتي ایک ہمارے کرمفرما فرما تے ہین کہ افسران
ریلوے جو تجربہ کے علاوہ جفا کش بھي تھے چونکہ تبدیل
کئے گئے ہین اسواسطے اُس لاین کے انتظام مین فرق آ گیا ہی
اُنہون نے فرمایا اس سے ہمارا بھي اتفاق ہی کہ کین
صاحب بہادر کے وقت مین لائین عمدہ حالت مین تھي
اور یہہ صاحب نہایت محنت اور سرگرمي کے ساتھہ کام
کرتے تھے گورنمنٹ کو جنگ افغانستان مین سامان بار برداري
مین صاحب ممدوح کي خوش انتظامي سے سہولت ہوئي

مسافرون کو بھي اُنکے عہد مين چندان تکليف نه تھي اس
لائين کي شکايتين محتاج بيان نہين نامه نگارون نے وقتاً فوقتاً
انکے اظہار سے کوتاھي نہين کي اسليئے انکا اعادہ کرنا مثل
اس نغمه کے ھوگا جسکي باربار الاپني سے لطف حاصل
نہين ھوتا † * اب غور طلب يهه امر ھی که گورنمنٹ نئے
افسرون کو انتظام کيطرف کيون توجه نہين دلاتے *

Narrative Style. 2.

The *Indian Daily News* writes that in a few days' time a case will come on in the Police Courts in which a husband has been ill-treating his wife. The age of the wife was eleven years. The husband took her to his house; as the girl would not obey the orders of her father-in-law and mother-in-law, and would not do the work of the house he shut her up in a room, put chains on her feet and handcuffs on her hands, and for two days gave her no food; and in addition to this, she was regularly beaten.

The girl's parents informed the police; the Inspector came and saw the girl in that condition, and had the irons struck off her by a blacksmith.

Now a case is pending against the husband for unlawful imprisonment.

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* Note this phrase.

† *Lit.* Like that strain the repeated singing of which is not a source of pleasure.

الاپنا *Alāpnā* is to tune an instrument; to "catch" a tune.

Indiyan Ḍelī Nīūz kahtā hai, ki chand roz ke ba'd Pūlīs Korṭ meṉ muqaddama pesh hogā, ki ek shauhar ne apnī zauja par kaisā ẓulm kiyā. Zauja kī 'umr gyārah baras kī thī. Shauhar apne ghar le gayā. Chuṉkī laṛkī ne sās susre kā kahnā na mānā, aur ghar kā kām na kartī thī, is līye us ko ek kamare meṉ band kiyā, hāth meṉ hath-kaṛī, pānw meṉ zanjīr ḍāl dī, do roz dāna pānī na diyā, aur 'alāwa is ke, barābar us par mār pāṛī. Laṛkī ke wālidain ne Pūlīs ko iṭṭilā' dī. Inspekṭar āyā, to laṛkī ko usī ḥālat meṉ dekhā, aur lohār se beṛiyāṉ kaṭwāīṉ. Ab shauhar par mukaddama-i-ḥabs-i-bejā qāim huā hai.

انڈین ڈیلی نیوز کہتا ہے کہ چند روز کے بعد پولیس
کورٹ مین مقدمہ پیش * ہوگا کہ ایک شوہر نے اپنی زوجہ
پر کیسا ظلم کیا زوجہ کی عمر گیارہ برس کی تھی شوہر اپنے
گھر لیگیا چونکہ لڑکی نے ساس * سسرے * کا کہنا نمانا اور
گھر کا کام نکرتی تھی اسلیئے اُسکو ایک کمرے مین بند کیا ہاتھ
مین ہتکڑی پاؤنمین زنجیر ڈالدی دو روز دانہ پانی * نہ دیا
اور علاوہ اسکے برابر اوسپر مار پڑی لڑکی کے والدین نے پولیس
کو اطلاع دی انسپکٹر آیا تو لڑکی کو اوسی حالت مین دیکھا
اور لوہار سے بیڑیان کٹوائین * اب شوہر پر مقدمہ حبس
بیجا † قائم ہوا ہی *

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* Note this idiom.

† See page 115

Narrative Style. 3.

The Story of the Envious and the Envied. †

Two men lived in a great city, and the door of the house of one of them was close to the door of the other. One of those two used to envy the other.

The one who was envied, by reason of the envy and annoyance of the other, wished to leave that city and remove far off, so that that envy, which he bore against him by reason of his nearness, might be removed. Although the envied one always treated the envier well, still he did not refrain himself from his envy. To such a point did this go that the envied one sold that house of his and its furniture, went to another city, and bought a suitable house at the distance of five miles from the city, in which there was a nice garden and a blind well.

That good man, after buying the house, assumed the garb of a faqir and became a dervish.

QIṢṢA ḤĀSID AUR MAḤSŪD KĀ.

Ek baṛe shahr meṇ do shakhṣ rahte the, aur darwāza ek ke ghar kā dūsre ke darwāze se muttaṣil thā. Ek shakhṣ un meṇ se dūsre shakhṣ par ḥasad kiyā kartā. Maḥsūd ne us ke ḥasad aur āzār dene se, chāhā ki us ghar ko chhoṛ ke bahut dūr jā rahe, tā ki yeh ḥasad, jo basabab nazdīk rahne ke wuh mujh se rakhtā hai, dūr ho jā'e. Bā-wajūd ki maḥsūd hamesha ḥāsid ke sāth sulūk kiyā kartā, lekin woh ḥasad se bāz na ātā. Yahāṇ tak ki maḥsūd ne woh ghar aur asbāb bech kar, dūsre shahr meṇ jā, ḍeṛh kos ke fāṣile par us shahr se, ek makān-i-ma'qūl mol liyā, ki jis meṇ ek bāgh-i-nafīs aur andhā kū'ā thā. Wuh nek mard, ba'd mol lene ghar ke, libās faqīrī kā pahn kar darwesh hogayā.

† This and the three succeeding passages are from the Arabian Nights which will be found very useful to the student of Urdu.

قصه حاسد اور محسود کا

ایک بڑے شہر مین دو شخص رہتے تھے اور دروازہ ایک کے گھر کا دوسرے کے دروازہ سے متصل تھا ایک شخص اونمین سے دوسرے شخص پر حسد کیا کرتا محسود نے اوسکے حسد اور آزار دینے سے چاہا کہ اوس گھر کو چھوڑ کے بہت دور جا رہے تا کہ یہہ حسد جو بسبب نزدیک رہنے کے رہ مجھسے رکھتا ہی * دور ہو جاوے باوجود کہ محسود ہمیشہ حاسد کے ساتھہ سلوک * کیا کرتا لیکن وہ حسد سے باز نہ آتا یہانتک کہ محسود نے وہ گھر اور اسباب بیچکر دوسرے شہر مین جا ڈیڑہ کوس کے فاصلے پر اوس شہر سے ایک مکان معقول مول لیا کہ جس مین ایک باغ نفیس اور اندھا کنوان * تھا وہ نیک مرد بعد مول لینے گھر کے لباس فقیری کا پہنکر درویش ہو گیا *

Narrative Style. 4.

In olden times a tailor of Kashgar, which is near the country of Tatar, used to sit in his shop and sew. He was thus sitting one day towards evening, sewing away, when suddenly a hunchbacked man with a drum came along, and sitting down

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* Note this idiom.

under his shop window began to sing. The tailor was much pleased to hear his singing, and, when it was near the time for him to go home, he said to the hunchback, "If you feel disposed come to my house which is near this, and sing and play." The hunchback agreeing, went to his house. When the tailor, having washed his hands and face, sat down, he began to say to his wife, who was pretty, and of whom he was very fond, "To-day I have brought this man, who sings and plays very well, so as to give you a chance of hearing some singing. If the dinner is ready, bring it." His wife laid the cloth and brought the dinner and placed it before him, and the lady of the house herself sat down with him, and they set to eating, and they made the hunchback too share the repast. By chance, that day, some fish had been cooked in the tailor's house, and, as he was sharing their dinner, they gave the hunchback some fish. As it was very nice the hunchback eat it so carelessly, without taking out the bones, that a bone stuck in his throat.

Agle zamāne meṇ ek darzī Kāshghar kā, jo muttaṣil Mulk-i-Tātār ke hai, apnī dūkān par baiṭh kar kapṛe sīyā kartā. Chunanchi ek roz wuh baiṭhā hūā qarib shām ke sī rahā thā, ki na-gahānī ek shakhṣ kūza-pusht ṭabla le kar āyā, aur us kī dukān ke tale baiṭh kar gāne lagā. Darzī us kā gānā sun kar bahut khush hūā. Jab waqt uske ghar jāne kā qarīb pahuṇchā, us ne kubṛe se kahā, "Agar tumhārā jī chāhe, mere ghar, jo yahāṇ se qarīb hai chal kar gāo bajāo." Kubṛā rāẓī ho kar us ke ghar gayā. Jab darzī mūṇh hāth dho kar baiṭhā, apnī bībī se, ki khūb-ṣūrat thī, aur us ko nihāyat pīyār kartā thā, kahne lagā, "Aj maiṇ tumhāre gānā sunāne ke wāsṭe, is shakhṣ ko, ki khūb gātā bajātā hai, lāyā hūṇ. Khānā, agar ṭaiyār ho, to lāo." Us kī bībī ne dastar khwān bichhā, khānā āge lā kar rakhā, aur

miyāṇ bībī bāham baiṭh kar khāne lage, aur us kubṛe ko bhī sharīk khāne ka kīyā. Ittifāqan us roz darzī ke ghar machhlī pakī thī, aur khāne ke shumūl meṇ machhlī bhī kubṛe ko dī. Jo woh bahut laziz thī, kubṛe ne, bidūn nikālne kāṇtoṇ ke, is be iḥtiyāṭī se khāyā ki ek kāṇṭā, us ke ḥalq meṇ chubh gayā.

اگلے زمانے مین ایك درزي کاشغر کا جو متصل ملک
تاتار کے هی اپني دوکان پر بیٹهکر کپڑے سیا کرتا * چنانچه
ایک روز وه بیٹها هوا قریب شام کے سي رها تها * ناگهاني
ایك شخص کوزه پشت طبله لیکر آیا اور اوسکي دکان کے تلے
بیٹهکر گانے لگا درزي اوسکا گانا سنکر بهت خوش هوا جب
وقت اوسکے گهر * جانے کا قریب پهنچا اوسنے کبڑے سے
کها اگر تمهارا جي چاهے * میرے گهر * جو یهان سے قریب
هی چل کر گاؤ بجاؤ کبڑا راضي هوکر اوسکے * گهر گیا جب
درزي مونهه هاتهه دهوکر بیٹها اپني بي بي سے که
خوبصورت تهي اور اوسکو نهایت پیار کرتا تها کهنے لگا آج مین
تمهارے گانا سنانے کے واسطے اس شخص کو که خوب گاتا
بجاتا هی لایا هون کهانا اگر طیار هو تو لاؤ اوسکي بي بي نے

* Note this idiom.

Note the construction of the word گهر *ghar*, wherever it occurs in this story the postposition is omitted, see page 31.

Note.—درزي کے گهر inflected because governed by پر understood.

دسترخوان بچھا کھانا آگے لاکر رکھا اور میان بیبی باھم
بیٹھکر کھانے لگے اور اوس کبڑیکو بھي شریک کھانے کا کیا
اتفاقا اوس روز درزي کے گھر مچھلي پکي تھي اور کھانے
کے شمول مین مچھلي بھي کبڑے کو دي جو وہ بہت
لذیذ تھي کبڑے نے بدون نکالنے * کانٹون کے اس
بے احتیاطي سے کھایا کہ ایک کانٹا اوسکے حلق مین چبھہ گیا *

Narrative Style. 5.

THE DESCRIPTION OF THE FOURTH VOYAGE OF SINBAD THE SAILOR.

MY FRIENDS,—In the abundance of merrymaking all the fear and danger of all three journeys was effaced from my heart, so, having forgotten all my calamities and mishaps, the desire came upon me of amassing wealth and property and of seeing wonders. Then having made preparations for the fourth voyage, and having bought those articles of merchandise which were valued and in demand in those foreign countries to which I intended to travel, I set off for Persia. In the middle of my journey, passing by several cities, I arrived at a port, whence I again embarked; and from thence our ship sailed bound for the islands of Farma and other eastern ports. One day suddenly such a gale of wind beat upon the ship, that the captain of necessity lowered the sails of the ship and said to the sailors, "This is a hurricane, be on your guard and look out." In

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* Note this idiom.

spite of all their care, it was of no avail; the sails of the ship being torn by the wind went to ribbons, and the ship became unmanageable (*literally*, got out of the power of the captain) to such an extent that running on the sand by reason of its weight, it was dashed to pieces. All the crew together with the freight were lost, but I and a few merchants, by the aid of planks floating along, alighted on an island which was near there. From the shore we went into the island, and by dint of living on wild fruits some degree of strength came to us.

Bayān Sindbād Jahāzī ke Chauthe Safar kā.

Ṣāḥibo, kaṣrat-i-'aish o'ishrat se woh sab khauf o khaṭar tīnoṇ safar ke mere dil se jāte rahe. Pher sab āfateṇ aur muṣībateṇ bhūl ke ishtiyāq jama' karne māl o āsbāb aur sair karne 'ajāibāt kā āyā, aur ṭaiyārī chauthe safar kī kar ke woh asbāb-i-tijārat jis kī khwāhish aur qadr dūr dūr mulkoṇ meṇ thī, aur unhoṇ kī ṭaraf jāne kā irāda kiyā thā, kharīd kar ke Pāras kī ṭaraf rawāna hūā. Aṣnā-i-rāh meṇ kitne ek shahr ṭai kartā hūā ek bandar meṇ pahuṇchā, jahāṇ se pher jahāz par sawār hūā, aur wahāṇ se jahāz hamārā jazāir-i-Farma waghaira banādir-i-sharqī kī ṭaraf jā niklā. Ek din daf'atan aisā jhoṇkā hawā kā jahāz ko lagā, ki Kaptān ne majbūr ho jahāz ke bādbān nīche kar dīye, aur khalāṣiyoṇ se kahā, "Yeh ṭūfān hai; khabardār aur hoshyār raho." Harchand ki unhoṇ ne kamāl hoshyārī kī, lekin kuchh mufīd na hūī. Jahāẓ kī pāleṇ bilkull ṭūfān se ṭukre ṭukre ho ga'īṇ, aur jahāz qābū se nā-khudā ke jātā rahā yahāṇ tak ki bālū par chaṛh kar, basabab bojh ke pāsh pāsh ho gayā sab jahāz ke log ma' māl o asbāb bilkull ḍūb ga'e; magar maiṇ aur chand saudāgar takhtoṇ ke sahāre se bahte hūe, ek jazīre meṇ, jo wahāṇ se qarīb thā, jā lage. Kināre se uṭh kar us jazīre meṇ ga'e, aur basabab khāne janglī phaloṇ ke fil-jumla ham meṇ ṭāqat āī.

بیان سندباد جہازي کے چوتھے سفر کا

صاحبو کثرت عیش و عشرت سے وہ سب خوف و خطر
تینون سفر کے میرے دلسے جاتے رہے * پھر سب آفتین اور
مصیبتین بھول کے اشتیاق جمع کرنے مال و اسباب اور سیر
کرنے عجائبات کا آیا اور طیاري چوتھے سفر کي کر کے وہ
اسباب تجارت جسکي خواهش اور قدر دور دور ملکون مین
تھي اور اونھون کیطرف جانے کا ارادہ کیا تھا خرید کر کے
پارس کي طرف روانہ هوا اثناے راہ مین کتنے ایک شہر طي
کرتا هوا ایک بندر مین پھنچا جہان سے پھر جہاز پر سوار هوا
اور وهان سے جہاز همارا جزائر قرمہ وغیرہ بنادر شرقي کیطرف
جا نکلا * ایک دن دفعةً ایسا جھونکا هوا کا جہاز کو لگا کہ کپتان
نے مجبور هو * جہاز کے بادبان نیچے کردئے اور خلاصیون
سے کہا یہہ طوفان هی خبردار اور هوشیار رهو هرچند کہ اونھون
نے کمال هوشیاري کي لیکن کچھہ مفید نہوئي جہاز کي پالین
بالکل طوفان سے پھٹکے ٹکڑے ٹکڑے هوگئین اور جہاز قابو سے
نا خدا کے جاتا رها * یہانتک کہ بالو پر چڑہکر بسبب بوجھہ
کے پاش پاش هو گیا سب جہاز کے لوگ مع مال و اسباب

* Note idiom.

بالکل ڈوب گئے مگر مین اور چند سوداگر تختون کے سہارے
سے * بہتے ہوئے ایک جزیرے مین جو وہان ھے قریب تھا
جالگے * کنارے سے اوٹھکر اوس جزیرے مین گئے اور
بسبب کہانے جنگلي پہلون کے في الجمله * هم مین
طاقت آئي *

Narrative Style. 6.

In short, in the midst of these arrangements, King Badar's father fell sick, and his weakness increased day by day. At last, when he despaired of living, he summoned the councillors of his kingdom, and exacted from them a fresh promise of obedience to King Badar, and then departed from this transitory world. The King Badar and his Queen Gulnār were much distressed at this occurrence, and buried him with great ceremony. Badar, in accordance with the custom, remained in seclusion for a month, and held intercourse with no one; and, in sorrow for his father, wept continually. In the meantime, his mother, and Malik Ṣāliḥ, the brother of Gulnār, having arrived there with their relations, joined in the general mourning. When they had all finished the mourning ceremonies, Malik Ṣāliḥ, one day said to his sister Gulnār, "I wonder that you give no thought to the marriage of Badar; if you wish it I will seek for a princess in my dominions who shall be as beautiful as and worthy of Badar." The Queen Gulnār

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* Note idiom.

answered, "Hitherto I had not given a thought to this matter, for this reason that I had not seen any wish nor inclination on the part of Badar in this direction, and I shall be very pleased, if some lovely princess is in your mind, inform me of her, so that I may, after enquiry, give you permission to set the matter on foot; I have great confidence, from your affection and kindness that you will seek for some such princess for him."

Alqiṣṣa, isī intiẓām meṇ, bāp Bādshāh Badr kā bīmār hūā, aur roz-ba-roz us kī 'alālat baṛhtī ga'ī. Akhir jab apnī zindagānī se māyūs hūā, wazīr aur amīr mamlakat ke jama' kīye, aur pher un se wāsṭe iṭā'at Bādshāh Badr ke mujaddadan 'ahd o paimān līye, aur is 'ālam-i-fānī se riḥlat farmāī. Is ḥādiṣe se Sulṭān Badr aur Malika Gulnār ne bahut jaza' o faza' kar ke, us ko baṛe tajammul se dafn kīyā. Badr ne, ḥasb-i-dastūr, ek mahīne tak gosha-nashīn ho ke, kisī mutanaffis se mulāqāt na kī; aur apne bāp ke gham meṇ din rāt royā kiyā. Is'arṣe meṇ, māṇ aur Malik Ṣāliḥ, bhāī Gulnār kā, apne aqribā ke sāth wahāṇ pahuṇch kar, sharīk us mātam ke hūe. Jab rusūm-i-mātam-dārī se un sab ne farāghat pāī, Malik Ṣālīḥ ne ek roz apnī hamshīra Gulnār se kahā, "Ta'ajjub hai ki tum ko abtak kuchh fikr Badr kī kat-khudāī kā nahīṇ. Agar tumhārī marẓī ho, to maiṇ koī shāh-zādī apne mulkoṇ meṇ, jo ham jamāl aur qābil Badr ke ho, talāsh karūṇ." Malika Gulnār ne jawāb dīyā ki, "Ab tak mujhe is bāt kā kuchh khayāl na thā, isī wajh se ki maiṇ ne kuchh raghbat aur khwāhish Badr kī is ṭaraf nahīṇ pāī thī; aur maiṇ bahut khush hūngī, agar koī shah-zadī ṣāḥib-i-jamāl tumhāre khayāl meṇ ho, to mujhe us se āgāhī karnā, tā maiṇ daryāft kar ke tumheṇ us kī silsila-jumbānī ke wāsṭe ijāzat dūṇ: aur mujh ko tumhāri maḥabbat o shafaqat se yaqīn hai, ki tum koī aisī shah-zādī us ke wāsṭe ḍhūṇḍhoge.

القصہ اسي انتظام مين باپ بادشاہ بدر کا بيمار هوا اور روز
بروز اوسکي علالت برهتي گئي * آخر جب اپني زندگاني
سے مايوس هوا وزير اور امير مملکت کے جمع کئے اور پهر
اون سے واسطے اطاعت بادشاہ بدر کے مجددا عهد و پيمان ليئے
اور اس عالم فاني سے رحلت فرمائي * اس حادثے سے سلطان
بدر اور ملکہ گلنار نے بهت جزع و فزع کرکے اوسکو برے
تجمل سے دفن کيا بدر نے حسب دستور ايک مهينے تک
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اور ملک صالح بهائي گلنار کا اپنے اقربا کے ساتهہ وهان پهنچکر
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سب نے فراغت پائي ملک صالح نے ايک روز اپني همشيرہ
گلنار سے کها تعجب هي کہ تمکو ابتک کچهہ فکر بدر کي
کتخدائي کا نهين اگر تمهاري مرضي هو تو مين کوئي شهزادي
اپنے ملکون مين جو هم جمال اور قابل بدر کے هو تلاش
کرون ملکہ گلنار نے جواب ديا کہ اب تلک مجهے اس بات
کا کچهہ خيال نتها اسي وجہ سے کہ مين نے کچهہ رغبت اور

* Note idiom.

خواهش بدرکي اسطرف نہین پائي تهي اور مین بہت
خوش هونگي اگر کوئي شهزادي صاحب جمال تمہارے
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ایسی شهزادي اوسکے واسطے ڈهونڈهو گے *

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* Note idiom.

† سلسله جنبانی Shaking the chain—A very common Persian idiom for starting an enterprise.

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